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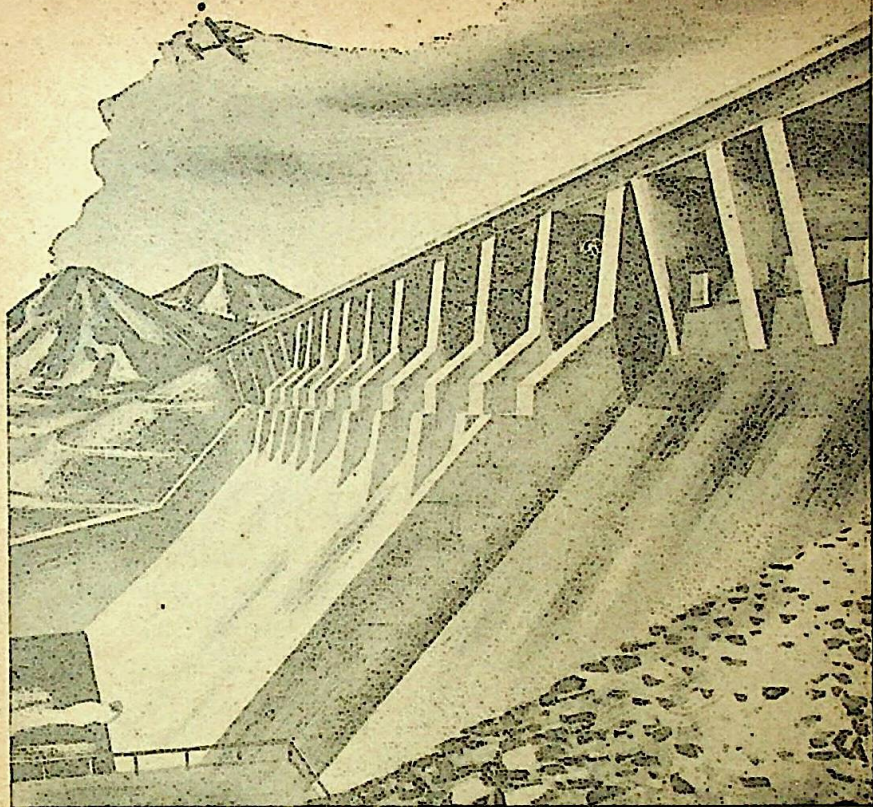
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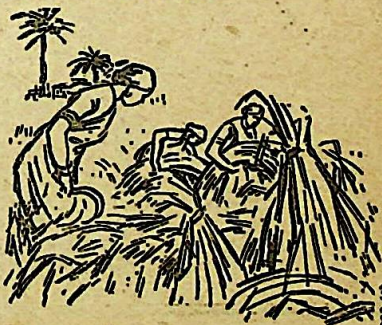
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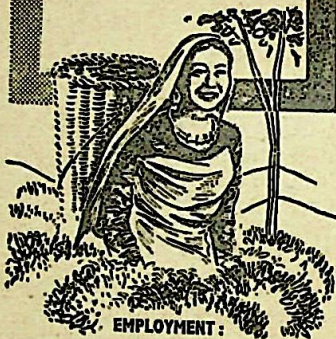
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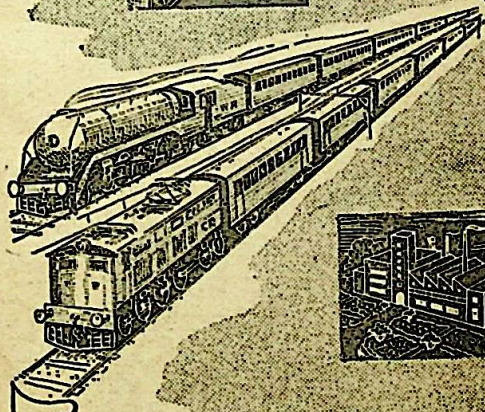
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आ नो भद्राः क्रतवो यन्तु विश्वतः ।

Let noble thoughts come to us from every side

—Rigveda, I-89-i

Vol. II, No. 13]

[JANUARY 29, 1956

SPEECH

जुष्टो वाचो भूयासं जुष्टो वाचस्पतये देवि वाक् ।
यद्वाचो मधुमत् तस्मिन् मा धाः स्वाहा सरस्वत्यै ॥
मधु मनिष्ये मधु जनिष्ये मधु वक्ष्यामि
मधु वदिष्यामि मधुमतीं देवेभ्यो वाचमुद्रासं
शुश्रूषेयां मनुष्येभ्यः । तं मा देवा अवन्तु
शोभायै पितरोऽनुमदन्तु ॥

May I become dear to speech; may I become dear to the goddess of speech. O Goddess of Speech, establish me in those words that are sweetest; this oblation be to you, O Sarasvati!

I will contemplate only sweet things and produce only sweet things; I will bear only sweet things to others and I will talk only sweet words; may I speak forth words which are sweet to the gods and which men love to hear; may the gods bless me for imparting the grace of speech (to occasions) and may the ancestors also congratulate me.

—Krishna Yajurveda

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In Memoriam

C. Rajagopalachari

Our Beloved Bapu

NO man loved his sweetheart more than Mahatmaji loved us. When the bird was struck down by the cruel hunter, Valmiki was overwhelmed by pity and shouted: "O cruel hunter, may you never find peace on earth." That passion and the rhythm in which it found expression gave the rhythm and the melody to the *Ramayana*. May our own history be written to the tune and rhythm of the passion that was suffered by Bharat Mata when Mahatmaji fell. May the grief and the tragedy that was enacted in Delhi give us the inspiration and the rhythm for shaping our future history.

Are we lamenting for Mahatmaji? I tell you Brothers and Sisters, Mahatmaji was very dear to me, but I do not grieve for him. No man can find a death so glorious. He was working to join and lead prayer. He was going to speak to his Ram. He was a few minutes late and so he was walking fast and he wanted to go to his place as quickly as possible. How many of you would not like to die when running to Pray? Mahatmaji did not die in bed, he did not call for hot water or doctor or nurses. He did not die after mumbling incoherent words in sickness and unable to identify the relatives and friends around him. He died stand-

ing, not even sitting down. He died as he was going to speak to his Ram but Ram took him to himself even before he reached his place in the prayer gathering, and the wicked man who did him to death emptied three bullets into his body—one into his belly and two into his chest—so that the pain was reduced to the minimum lasting only one moment. He made up for his lost five minutes by going straightaway to his Ram. Why, therefore, should we grieve for him?

There is plenty of reason for us to grieve for ourselves. Socrates died for his work and Christ died for his faith. We did not believe we could get any other example like that. "Conquer hate by love" said Mahatma Gandhi all these years and he was killed because he preached love. "Isvara is your name, Allah is your name. Oh, Bhagwan! grant good sense to all your people," he prayed every day and therefore he was killed. He was killed because he preached that all faiths were one and all names were God. Let us not lament. Let us be proud and let us deserve him. What we have to do is to deserve to have possessed, even for a brief time, the man that has passed away.

[From his speech at Calcutta on 5-2-48]

Kulapati's Letter

ON
LIFE, LITERATURE & CULTURE

No. 93

The Challenging Problems of the Day

MY YOUNG FRIEND,

Raj Bhavan, Lucknow,
JANUARY 29, 1956.

 N January 2, 1956, Panditji inaugurated the 43rd Session of the Science Congress at Agra. In a sense it was an important gathering, meeting as it did for the first time after the Geneva Conference.

If Science can answer the challenge of the times, I have no doubt that we will live to see a better and more prosperous India within a short time.

Scientists are a close-knit community; whether they work individually or in groups, as between them they have a common understanding of methods and a common purpose. Their work, however, vitally affects mankind as a whole. One could not therefore help taking note of their recent achievements; for they are calculated to bring the future on which the hopes of man are anchored.

Of all the events that have taken place in the world of science during the last few months, the Geneva Conference on the peaceful uses of atomic energy, has been of monumental importance. That Conference has had a tremendous impact on world opinion. For the first time, mankind realised, may be to some extent, the implications of the revolution which was taking place in matters of health, medicine, agriculture, industry and power.

Dr. Bhabha, our distinguished scientist and the President of the Conference, prophesied that in twenty years' time thermo-nuclear reactions would be tamed. The progress which this atomic age is likely to make within the next twenty-five years, even if no new discoveries are made in this field, can best be measured by the fact

that by then U.K. is likely to turn out fifty to sixty million kilowatts, and U.S.A. 120 to 175 million kilowatts, of electric power from nuclear plants.

This achievement is bound to be reflected in some degree or the other in the less advanced countries and would solve the major problem of power. Possibly, it might enable wastelands and deserts of the world to be reclaimed to some extent.

A vast field is also opened up by the recently acquired knowledge of the process of photo-synthesis which is likely to provide more food and a renewable source of fuel by utilising solar energy.

This prospect, which the scientists might even bring nearer, has a direct bearing on what I consider the most urgent problem which faces man.



Two persons are born with every second that passes. In every twenty-four hours, the population of the world increases by a hundred thousand; in a year it would increase by 36.5 millions.

In the over-crowded and under-fed parts of the world, the population in India and Japan annually increases by 1.3 per cent.; in Egypt by 2.3 per cent.; in Ceylon by 2.8 per cent. In 1981 India would have a population of 52 millions. Some demographic studies go further. They forecast

that in 1987, that is, thirty-two years from now, the world will reach an 'explosion' point with a population of 6.6 billion—about 250 per cent. increase over its present population. Even as things are, the population trends threaten, if they do not undermine, the world economy.

It would be suicidal to deny the existence of the threat; it will be fatal to quarrel over diagnosis and remedies. What is wanted is a frank recognition of the coming danger which, I am afraid, is lacking.

There is, therefore, urgent necessity of having a free and frank discussion at the highest scientific level on the joint problem of population growth and world resources. And to no country is this discussion more important than to India with her poor standard of nutrition and rapid rise in population.

This problem arises from 'under achievements' in food and power production and 'over achievement' in preventive medicine and cannot be solved by social movements or political action. It would require the broad vision of a thinker as much as the highest skill of the scientist, to meet this danger.

Human ingenuity has only two courses left to meet this danger.

I rule out the third and the most horrible course, a series of atomic wars; for this relief we are indebted to some statesmen of our

day, of whom our Prime Minister is the most outstanding.

The first of the two other courses is effective birth control on a mass scale. But there is almost a universal desire for more children in overpopulated countries with sub-nutritional standards. The tenets of several religions forbid birth control. Encouragement to motherhood is given by several large countries. It would, therefore, be unsafe to assume that this course is likely to lead to appreciable results within the limited time at the disposal of mankind.

While our Five-Year Plans, for instance, are sure to bring new acreage under the plough and increased food production, they will hardly keep pace with the growth of population.

The second and perhaps the more effective course, therefore, is the discovery of new sources of food by some unexpected use of nuclear energy.



There is another problem which is as serious as the first, but more delicate and of greater, far-reaching importance. While man's power over nature has increased steadily during the last hundred years, the spiritual aspiration of man is progressively being stifled.

By their steadfast devotion to work, the scientists have stolen the secret of nature and given the H-Bomb to man. At the same

time, it is placed in hands which are scarcely trustworthy, if the past experience is any guide.

When asked about the weapons with which World War III would be fought, Einstein, who scribbled a cryptic formula and changed the face of the world, is reported to have replied: "I don't know what weapons will be used in any World War III. But I can predict what weapons will be used in World War IV—stones."

The cause of this unfortunate state of affairs is that the progress of Science has thriven on an apotheosis of the experimental method. As a result, it was taken for granted for a long time that the Universe could easily be explained without taking into account anything but material causes.

But one of the most hopeful features of modern trends in Science which also began with Einstein, has been the realisation that this old attitude has to be given up. Eminent scientists have also begun to look beyond the borderline of what we call 'matter' to the realms in which it is no more than an outer manifestation.

The necessity for this revision was never brought into greater relief than at the Geneva Conference. The scientists who, a few years ago, claimed to have reached the absolute truth by revealing to us the nuclear energy and splitting the atom began to won-

der if they have done the right thing. Several of them wished and prayed that they had never done so.

This re-assertion of the moral values in the affairs of man, which had been disregarded, if not decried, for a long time, is, to my mind, the first step in bridging the gulf between what is called the 'scientific truth' and the spiritual aspiration of man.

At the same time, a non-scientific world is moving towards the correlation of the two truths, rejecting belief and dogmas that are contrary to the facts and laws of nature and finding a much more fundamental basis for faith.

The salvation of mankind, therefore, lies in the scientist moving

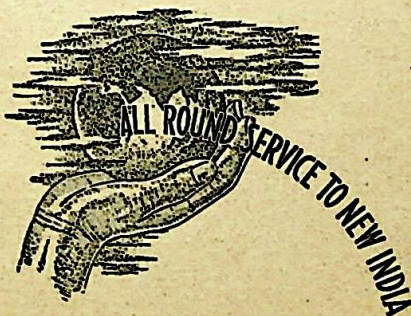
closer to discover the unity between the physical reality as tested by scientific methods and the fundamental aspirations expressed through conscience, love and faith, so that the discovery of science can be handled by men morally equipped to use them.

Free India has embarked upon an elaborate programme of scientific research. At the same time, the roots of our collective being lie strongly imbedded in the spiritual heritage of our race. India alone can resolve this conflict and save the future of man.

Yours sincerely,



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Testament Of Faith

There is an interesting anecdote in *Jaimini Bharata* in which the virtuous Pandava brothers, their consort Draupadi, the valourous Karna and Bhagawan Sri Krishna gave expression to what constitute their testament of faith.

WHILE the Pandavas were in exile, Draupadi noticed a solitary lush *amalaka* fruit on a tree one day. Fascinated by it, she asked her husbands to pluck it for her.

Bhima climbed the tree and brought the fruit down.

Just at the time of handing it over to Draupadi, Sri Krishna came there and asked Bhima what was the precious thing that he was offering to Draupadi.

Bhima replied it was the solitary *amalaka* fruit from the tree yonder, whereupon Sri Krishna exclaimed: "What have you done, Bhima? That fruit belongs to Sage Durvasa. You do not know, perhaps, that the sage is performing severe *tapas* here and that he eats just that one fruit once a year! That is why there is only one fruit on that tree. Now that you have plucked it, I don't know what the furious sage will do unto you all!"

On hearing it, all the Pandavas trembled with fear as they were sure that the sage would bring hell down on them by his curse.

Not knowing what to do, they prostrated before Lord Krishna and begged him to show a way out of the scrape.

Moved by pity Sri Krishna said: "Having plucked the fruit out of the tree, the only way is to make it go back to its original place, for no explanation will satisfy the sage. We cannot possibly tie it with a thread, for the sage is sure to find it out and the result will be still worse. It must be made to go back and assume its original natural state...." and he drawled.

The Pandavas were all ears to him and begged him with one voice to show how it could be done.

Continued the Lord: "As far as I can see, there is only one way of doing it and that is, each of your family should confide to me what you consider your innermost faith without the slightest reservation."

The Pandavas readily agreed and Yudhisthira said in the lead:

सत्यं माता, पिता ज्ञानं,

धर्मो भ्राता, दया सखा ।

शान्तिः पत्नी, क्षमापुत्रः, षडैते मम बान्धवाः॥

"I consider the following as my real relatives: Truth my mother; knowledge my father; *Dharma* my brother; compassion my friend; peace my wife and forbearance my son."

As soon as he uttered this, the *amalaka* fruit went up of its own accord one foot up in the air.

Then followed Bhima:

प्राणं वापि परित्यज्य मानमेवाभिरक्षतु ।

अनित्यो भवति प्राणः, मानस्तु आचद्रतारकम् ॥

"Honour must be protected even at the cost of life, for, while life is transient, honour is coterminous with the moon and stars."

The *amalaka* went further up by another foot.

Then Arjuna testified to his faith as follows:

आमन्त्रणोत्सवाः विप्राः गावो नवतृणोत्सवाः ।

भर्तृगमनोत्सवा नार्यः सोऽहं कृष्ण रणोत्सवः ॥

"Even as the brahmins delight with good food, as the cows delight with fresh grass, as women delight at the return of their husbands, do I delight in wars."

On this, the fruit went further up by one more foot.

Then Nakula said:

मातृवत् परदारारश्च, परद्रव्याणि लोष्टवत् ।

आत्मवत्सर्वभूतानि यः पश्यति स पश्यति ॥

"He really sees who looks on others' wives as his mother, others' wealth as a lump of earth and the entire creation as his own self."

At this, the fruit went up one more foot.

Then Sahadeva confessing his faith said:

अनित्यानि शरीराणि विभवो नैव शाश्वतः ।

नित्यं सन्निहितो मृत्युः, कर्तव्यो धर्मसंग्रहः ॥

"Our bodies are not permanent, nor are our wealth, and death is drawing nearer day by day. Hence what ought to be presently done is the acquirement of *dharma*."

The fruit went one foot higher, but still there was a large gap.

"What about you?" asked Sri Krishna of Draupadi.

Draupadi testified:

पंच मे पतयः सन्ति मह्यं षष्ठोऽभिरोचते ।

पुरुषाणामभावेन सर्वा नार्यः पतिव्रताः ॥

"I have five husbands and yet my mind looks to the sixth (meaning God). Women will remain virtuous by looking upon their husbands as God."

The fruit went up by another foot.

There was still some height left, so Sri Krishna too confessed his faith as follows:

दुर्मिक्षे चान्नदातारं सुमिक्षे च हिरण्यदम् ।

चतुरोऽहं नमस्यामि रणे धीरं ऋणेशुचम् ॥

"I bow before these four persons: he who gifts away food during famine, he who gifts away wealth in prosperity, the hero in the battlefield and one who has a clean record even in indebtedness."

The fruit went by another foot.

There was still a short gap between the bough and the fruit.

Sri Krishna thought for a few moments and said: "Obviously one more person has to confess his faith. Who can that be but Karna?"

The Pandavas looked at one another.

Sri Krishna could easily comprehend their embarrassment and offered, "If you like, I shall straightaway go to Karna and request him on your behalf. If he agrees to confess his faith, you will immediately find the fruit occupying its original position and remain as though nothing had occurred."

Accordingly Sri Krishna met Karna and asked him to confess his faith. With readiness Karna testified:

विप्रहस्ते धनं दद्यात् स्वभार्यासु च यौवनम् ।
स्वामिकार्येषु च प्राणं विदद्यात् मम माधव ॥

"Oh Madhava, I believe that wealth should be spent on the brahmin (godly), youth on one's own wife and life in the service of one's master."

Simultaneously, the fruit jumped up to its original position.

The Pandavas heaved a great sigh of relief.

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To Every Indian

Mahatma Gandhi

live to see Indian humanity becoming barbarian.

India is becoming the laughing stock of the world. The world asks: Where is your non-violence with which you have won your independence? Will a Free India present to the world a lesson of peace or of hatred and violence of which the world is already sick unto death?

Is India's freedom a preparation for the abandonment of all we have learnt to prize as dear to us? Is the (fratricidal) fight acclaimed as noble to result in this approaching inglorious end?

We are all brothers and must remain so in spite of temporary insanity. But perpetual feud is not an impossibility between communities, as it is not between two individuals. I hope that this would not happen for in that case we would bury.....India and would sell our freedom for a mess of pottage.

The world is sick of the application of the law of the jungle. It is thirsting for the brave law of love for hate, truth for untruth, toleration for intoleration. If this law of regenerate man is not to rule the world, it is thrice doomed.

I cry with the Vedic Seer:

"O Lord! Lead us from Darkness unto Light."

[From *The Dawn of Freedom*]

ALL eyes are turned on India. I am an irrepressible optimist. We have not lived and toiled in vain all these years that we should become barbarians as we appear to be becoming, looking at all the senseless bloodshed. But I feel it is just an indication that as we have thrown off the foreign yoke, all the dirt and froth is coming to the surface. When the Ganges is in flood, the water is turbid. The dirt comes to the surface. When the flood subsides, you see the clear blue water which soothes the eye. I do not wish to

CROWD psychology is a blind force. Like steam and other physical forces, it can be utilised for creating a tremendous amount of power. And therefore rulers or men, who, out of greed and fear are bent upon turning their peoples into machines of power, try to train this crowd psychology for their special purposes. They hold it to be their duty to foster in the popular mind universal panic, unreasoning pride in their own race, and hatred of others. Newspapers, school-books, and even religious services are made use of for this object; and those who have the courage to express their disapprobation of this blind and impious cult are either punished or are socially ostracised. The individual thinks, even when he feels; but the same individual, when he feels with the crowd, does not reason at all. His moral sense becomes blurred. This suppression of higher humanity in crowd minds is productive of enormous strength. For the crowd mind is essentially primitive; its forces are elemental.

When a whole body of men train themselves for a particular narrow purpose, it becomes a common interest with them to keep up that purpose and preach absolute loyalty to it.... The training of a whole people for a narrow ideal, and when it gets hold of their minds, it is sure to lead them to moral degeneracy and intellectual blindness. We cannot but hold firm the

MOBO WOULD LEAD TO

Gurudev

faith that this gigantic vanity and selfishness, is only a passing phase in civilisation, and those who are making permanent arrangements for accommodating this temporary mood of history will be unable to fit themselves for the coming age, when the true spirit of freedom will have sway.

We must admit that evils there are in human nature, in spite of our faith in moral laws and our training in self-control. But they carry on their foreheads their own brand of infamy, their very success adding to their monstrosity. All through man's history there will be some who suffer, and others who cause suffering. The conquest of evil will never be a fully accomplished fact, but a continuous process like the process of burning in a flame.

In former ages, when some particular people became turbulent and tried to rob others of their human rights, they sometimes achieved success and sometimes failed. And it amounted to nothing more than that. But when this idea... which has met with universal acceptance in the present day, tries to pass off the cult of collective selfishness as a moral duty, simply

CRACY

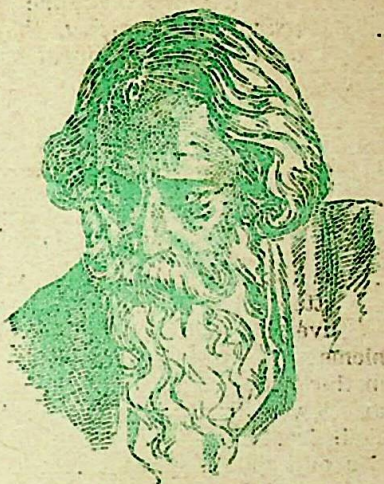
SELF - DESTRUCTION

Tagore

because that selfishness is gigantic in stature, it not only commits depredation but attacks the very vitals of humanity. It unconsciously generates in people's minds an attitude of defiance against moral law.

It has been said that a disease becomes most acutely critical when the brain is affected. For it is the brain that is constantly directing the siege against all disease forces. The spirit of....selfishness is that brain disease of a people which shows itself in red eyes and clenched fists, in violence of talk and movements, all the while shattering its natural restorative powers. But the power of self-sacrifice, together with the moral faculty of sympathy and co-operation, is the guiding spirit of social vitality. Its function is to maintain a beneficent relation of harmony with its surroundings. But when it begins to ignore the moral law which is universal and uses it only within the bounds of its own narrow sphere, then its strength becomes like the strength of madness which ends in self-destruction.

What is worse, this aberration of a people, decked with the showy title of "patriotism," proudly walks



abroad, passing itself off as a highly moral influence. Thus it has spread its inflammatory contagion all over, proclaiming its fever flush to be the best sign of health. It is causing in the hearts of peoples, naturally inoffensive, a feeling of envy at not having their temperature as high as that of their delirious neighbours and not being able to cause as much mischief, but merely having to suffer from it.

I put my faith in the individuals all over the world who think clearly, feel nobly, and act rightly, thus becoming the channels of moral truth. Our moral ideas do not work with chisels and hammers. Like trees, they spread their roots in the soil and their branches in the sky, without consulting any architect for their plans.

[Condensed from *Creative Unity*]

We must realise that force is no remedy, that war is no remedy, that violence does not even pay, apart from its moral badness.

VIOLENCE IS RUINOUS

Jawaharlal Nehru

I should like to draw your attention to the world we live in and the major problems that we have to face. It is in this wider context that we have to view everything, or else, we shall lose ourselves in controversies and quarrels about relatively petty matters.

The dominant fact of the modern world is atomic energy and its dreadful symbols,—the atomic bomb and the hydrogen bomb. If these terrible weapons are let loose on humanity, then, all our hopes are dashed to pieces and humanity perishes.

We have protested against war and against the production and experimentation of these weapons. It must be remembered that even without war, if these experiments of explosions of the hydrogen bomb go on, eminent scientists tell us that the future of humanity is imperilled. And yet, we have recently had such an experiment in the Soviet Union, and we are told that there is going to be another experiment in the Pacific area. All this is of tremendous practical importance to every human being,



and it raises moral issues of great significance.

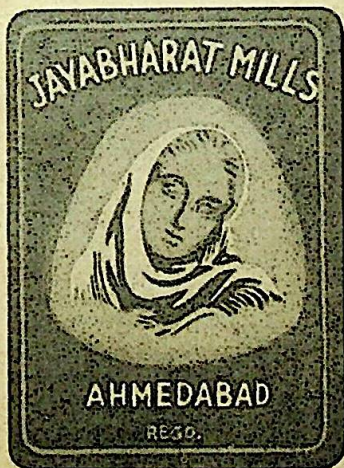
We have talked of peace and followed a policy of peace in our external relations. We have put forward the *Panchshila* or the five principles, and spoken of peaceful co-existence. All this has no meaning if the hydrogen bomb

pursues its triumphant and malevolent career.

I would earnestly appeal to all our countrymen and comrades to consider all matters in a spirit of peaceful co-operation. India appeals today to the world for peaceful co-existence between nations. How much more is that necessary within the broad confines of our dear country! We shall be false to our message if we do not live up to it ourselves. Above all, we have to approach every problem in a spirit of sweet reasonableness and co-operation. We all go forward together or not at all. Violence is the very negation of what we stand for and our progress.

This year, we celebrate an event of high significance—the 2,500th anniversary of the Buddha. Let us remember the message of this greatest son of India, whose light has illuminated not only our country but the world for thousands of years. That message was inscribed later by the great Asoka on rock and stone, which stand today to bear witness to the truth that has guided India through the ages. It is only by the recognition of this great truth that our country and the world will prosper. If the world denies and repudiates it, and goes along its violent courses, it will perish.

[Condensed from Broadcast on 16-1-56]



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Call To

The Indian National Congress has been the historic agent for achieving India's freedom and for the realisation of the manifest destiny of the Indian people. The Congress has given a bold, firm and truly national lead to the country, whose

people's love of their language, misled many people and gathered strength.

Serious disturbances took place in Bombay City resulting in vast damage to person and property. Bombay and India were disgraced and dishonoured.

All these occurrences have produced a situation which imperils the future of India and her people. The ideals for which India has stood have been repudiated and trampled under foot not only by the miscreants who indulged in this orgy of violence, but also by those who gave them direct or indirect support.

Even pictures of the Father of the Nation were insulted. It is clear that those who indulged in this disgraceful behaviour cared little for India or the well-being of her people.

They were either anti-social and anti-national elements or those who had been misled into these wrong courses. There can be no progress of any kind through mob



Congress President Sri Dhebar

THE unity and solidarity of India should be maintained and furthered....Disruptive forces are at work in the name of linguistic provinces but often with other aims in view. Primary importance should be attached to the solidarity of India as a whole and not to administrative divisions. Unfortunately, disruptive elements, taking advantage of the

The Nation

very existence is threatened by the forces of violence, disruption, disorder and linguistic fanaticism. Herein is a summary of the recent resolution of the Congress Working Committee. Every patriotic Indian should rally round this clarion call.

violence and denial of democratic and peaceful methods.

Even though mob violence has been curbed by Governmental action, the situation that has arisen is a dangerous one and full of peril for the nation. No citizen of India who loves his country can view this situation without the gravest anxiety.

In the larger context of things, it is of relatively small importance what re-arrangement of States there might be within India. It is of the highest importance that anti-national, reactionary and anti-social forces should not be allowed to lead the country to disruption and disaster.

It is the primary duty, therefore, of every Indian to realise the dangers of this present situation and to do his or her utmost to stop all activities and trends which are doing so much injury to the country.

It should be clearly understood that there can be no surrender to

violence and methods of terrorism, and that they have to be met with all the forces of the State in order to protect innocent citizens and the well-being of the Nation. It must also be clearly understood that no changes will be made in the decisions already arrived at or that might be taken later in regard to the reorganisation of States because of violence or terroristic methods.

Recent events have demonstrated the grave danger of encouraging any tendencies which promote disruption, separatism and provincialism, and it has become the urgent and primary task of the nation to curb these tendencies and to give a new direction to people's thinking. The whole question of the reorganisation of States must, therefore, be viewed from this positive point of view so that it might lead to the promotion of Indian unity.

The Working Committee, therefore, calls upon the nation to put forth every effort to meet the challenge of this grave situation and not to allow any difference of opinion over relatively minor matters to come in the way of this larger effort.

Freedom has been achieved but is imperilled afresh not by any external force but by our own inner weaknesses....Defend this freedom, which has been won at such great cost. Every Indian who cherishes this freedom must defend it, keeping the ideals and high destiny of our country always in view.

Rajendra Prasad

REPUBLIC DAY

 N the auspicious occasion of the sixth anniversary of our Republic, let me once again offer my greetings and good wishes to my countrymen. For all of us it is a national festival.

We in India are thus the inheritors of a great past and, aspirants to an equally great future and the willing and devoted builders of it. Let, therefore, every citizen of the Indian Republic not only rejoice today for he or she can, without doubt, claim a share in whatever we may have been able to achieve during these six years, but also determine once again, to dedicate himself or herself to the service of what we aim at, which is no less than the establishment of a happy and prosperous Bharat.

As in previous years, during the year under review also our foreign policy has been acclaimed in many foreign countries as one of the major contributory factors making for peace in the world. The policy of peaceful co-existence and non-involvement in war, which our Prime Minister has been so ably advocating, has this year won more adherents in Asia and Europe.

I share with all my countrymen the feeling of sorrow that all our appeals and suggestions for a peaceful solution of the problem of Goa has hitherto made no effect on the

LEST WE FORGET

It was at 12, midnight on December 31, 1929, at the Lahore Session of the Indian National Congress, held on the banks of the river Ravi, under the presidency of our illustrious leader, Pandit Jawaharlal Nehru, that the nation first unfurled the flag of Complete Independence—*Purna Swaraj*.

The first Purna Swaraj Day was observed all over India, on January 26, 1930 by adopting the declaration of Purna Swaraj in public meetings. The declaration stressed the inherent right of the citizens of the country for complete Independence, and aspired to do away with the obstacles that came in its way.

Thanks to the sagacious leadership of Mahatma Gandhi, on August 15, 1947, British power completely withdrew from India. Now it was left to the chosen representatives of India to frame her constitution. The task was completed on November 26, 1949. India proclaimed herself to be a Sovereign Democratic Republic on January 26, 1950.

Portuguese Government. Let me hope even now Portugal will see the light of reason and agree to cede Goa to India.

Let us each and all dedicate ourselves once again to the great cause of establishing a welfare State in India and making our contribution to help maintain peace in the world.

RAMA RAJYA

T. Srinivasa Raghavacharya

Mahatma Gandhi, the Father of our Nation, who "made us into men out of dust" and who, like the Prophet of Israel, led us out of bondage to freedom, had repeatedly declared that the Free India of his dreams was akin to Rama Rajya. In this article the learned author gives a selection of verses from "Valmiki Ramayana" depicting the pattern of Government of the time.

all, but his hands were bound and fettered by the laws of *dharma* or virtue and at every stage in his life, the ruler was reminded that he was the representative of God Vishnu in protecting his subjects and meting out justice to them. Though primarily kingship did not deviate from the laws of primogeniture, it must have the consent of the subjects too. Under exceptional circumstances, the people had the right of vetoing the legal right of accession of a particular prince to the throne, of deposing a king for the chronic misdeeds as in the case of Prince Asamanjasa in the royal family of the Solar race.

The king must lead a well-disciplined life, pure in thought, word and deed and be an example for his subjects to follow, "As is the king so are his subjects."

The quintessence of political science and public administration of an ideal and well-established government is clearly brought out in the famous dialogue between Rama and Bharata on the heights of the Mount Chitrakoota.

THERE are many instances in the *Ramayana* to show that a general knowledge of the essentials of political science was considered necessary to all persons in all walks of life and inferentially, that it should form part of the early education of every one.

Monarchy or benevolent autocracy was the normal type of sovereignty in the age of *Ramayana*. The ruler had absolute powers over

The essential qualifications of cabinet ministers are (1) status almost equal to that of the king (2) valour (3) control of anger (4) high integrity and unimpeachable character (5) high pedigree and (6) a full knowledge of the science of physiognomy:

कच्चिदात्मसमाशूराः जितक्रोधाः जितेन्द्रियाः ।
कुलीनश्चेद्भित्तज्ञाश्च कृतास्ते तात मन्त्रिणः ॥

The safety and prosperity of a kingdom rest only on the solid foundation laid by the wise counsels of experienced and high-souled ministers:

मन्त्रो विजयमूलं हि राज्ञां भवति राघव ।
सुसंवृतो मन्त्रधरैरमात्यैः शास्त्रकोविदैः ॥

A sound ministerial advice given by experienced ministers well versed in the laws of truth and virtue is the very foundation on which rests the prosperity of kings.

The Prime Minister should possess the collective qualifications of all the cabinet ministers and only then the permanent prosperity of the king and the state can be vouchsafed:

एकोप्यमात्यो मेधावी शूरो दक्षो विचक्षणः ।
राजानं राजमात्रं वा प्रापयेन्महतां श्रियम् ॥

The king ought not to decide for himself on all important issues nor should he consult ordinary men and the secret decision arrived at by the cabinet shall not see the light of the day except at the appointed hour when the decision would begin to operate:

कच्चिन्मन्त्रयसे नैकः कच्चिन्न बहुभिस्सह ।
कच्चित्ते मन्त्रितं मन्त्रं राष्ट्रं न परिधावति ॥

Any project taken on hand should be with a small capital expenditure and bring a tangible recurring profit to the state. Such projects must be speedily taken and finished with the least possible delay and never prolonged or adjourned *sine die*:

कच्चिदर्थं विनिश्चित्य लघुमूलं महोदयम् ।
क्षिप्रमारभसे कर्तुं नाक्षेधयसि राघव ॥

No enterprise or project taken by the Government should be fruitless and futile and hence great care must be taken even at the outset not to waste time and money over unprofitable undertakings:

कच्चित्ते सुकृतान्येव कृतरूपाणि वा पुनः ।
विदुस्ते सर्वकार्याणि न कर्तव्यानि पथिवाः ॥

The kingdom must rest not on the sword but on the goodwill of the subjects:

कच्चिन्नोप्रेण दण्डेन भृशमुद्वेजितप्रजम् ।
राज्यं तवानुजानन्ति भरत कैकयीसुत ॥

The budget must always be well balanced and there should never be a deficit budget and the Government money ought not to be misused on worthless projects and wasted on undeserving charities:

आयस्ते विपुलः कच्चित् कच्चिदल्पतरो व्ययः ।
अपात्रेषु न ते कच्चित् कोशो गच्छति राघव ॥

The integrity of the judiciary must be inaccessibly high to avoid miscarriage of justice when there is a conflict between the rich and

the poor, as rich men are likely to win their cases at all costs:

व्यसनेन कच्चिदादयस्य दुर्गतस्य च राघव ।
अर्थ विरागाः पश्यन्ति तवामात्याः बहुश्रुताः ।

The magistracy belonged to no mean order. They were absolutely impartial and passed deterrent sentence on the accused if the guilt against them was proved to the hilt, even though the accused happened to be the sons of trying magistrates:

प्राप्तकालं तु ते दण्डं धारयेयुस्मतेष्वपि ।

The administrative service was divided under three heads, Superior, Ordinary and Inferior service. Persons of outstanding merit and intelligence were posted under class I, those of average ability and intelligence under class II, and those of inferior stuff under class III:

कच्चिन्मुख्या महत्स्वेव मध्यमेषु च मध्यमाः ।
जघन्यास्तु जघन्येषु भृत्याः कर्मसु योजिताः ॥

The ambassadors must be persons of versatile genius, high integrity and absolutely truthful:

कच्चिज्जनपदो विद्वान् दक्षिणः प्रतिभानवान् ।
यथोक्तवादी दूतस्ते कृतो भरत पण्डितः ॥

The king ought not to encourage persons possessing only book-knowledge without practical experience who very often give wrong interpretations of the *sastras* by twisting the words and lead us into the mire:

धर्मशास्त्रेषु मुख्येषु विद्यमानेषु दुर्वृथाः ।
बुद्धिमात्वीक्षकी प्राप्य निरर्थं प्रवदन्ति ते ॥

The military must be recruited from among those who are well-disciplined, undaunted and courageous, and the Field-M Marshals must be selected from tried persons of practical experience in warfare and men of established reputation:

कच्चित् धृश्च शूरश्च मतिमान्धृतिमान्शुचिः ।
कुलीनश्चानुरक्तश्च दक्षः सेनापतिः कृतः ॥

The state must not only feed them but also pay their salary on the appointed date even without a moment's delay, as the non-observance of this rule is fraught with disaster of no mean consequence:

कच्चित् बलस्य भवतं च वेतनं च यथोदितम् ।
संप्राप्तकालं दातव्यं ददासि न विलम्भसे ॥

कालातिक्रमणान्चैव भक्तवेतनयोर्भूताः ।
भर्तुः कुप्यन्ति दुष्यन्ति सौजन्यैः सुमहान्स्मृतः ॥

The fort and fortresses must be kept properly trimmed and must ever have an emergency stock of grains and wealth, so that the civil population might not be affected during the times of war. The armouy must be ever ready to act in a moment's notice and the source of water-supply must be guarded always:

कच्चित्सर्वाणि दुर्गाणि धनधान्यायुधोदकैः ।
यन्त्रैश्च परिपूर्णानि तथा शिल्पिचतुर्धरैः ॥

The pitfalls a king should always guard against are steated here:

नास्तिक्यमनृतं क्रोधं प्रमादं दीर्घसुव्रताम् ।
अदर्शनं ज्ञानवतां आलस्यं पञ्चवृत्तिताम् ॥
एकचित्तनमर्थानां अनर्थज्ञैश्च मन्त्रणम् ।
निश्चितानामनारभं मन्त्रस्यापरिरक्षणम् ॥
मङ्गलस्याप्रयोगं च प्रत्युत्थानं च सर्वतः ।

Those are the fourteen vices a king should be free from (viz) atheism, utruth, anger, carelessness, procrastination, neglect of the learned, laziness, slavery to the senses, sole idea of amassing wealth, counsel with those that do not know the proper way, non-commencement of the decided issues, absence of caution for secrets, non-use of the auspicious time and showing respect to all and sundry.

When a debate is going on in a council chamber not more than one must talk at a time, a thing not often to be met with now-a-days:

तस्मादेकैकशस्तावत् द्विवन्तु सचिवास्तव ।

In fact, to be at the helm of affairs of a mighty kingdom is not to live on a bed of roses but to spend sleepless days and nights watching the welfare of the subjects. Such was in brief the political principles which guided the kings and rulers of Ayodhya in the happy days of Rama Rajya.

Unless and until each citizen tries to live up to the ideals set by Prabhu Ramachandra so strongly advocated time and again by Mahatma Gandhi, both in the press and in the platforms, Rama Rajya is not possible of attainment.

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BHAGAWAN PARASHURAMA

K. M. Munshi

YOU HAVE READ—

Shambara's men kidnapped Vishwaratha and Riksha. While in the custody of the Dasyus, Shambara's daughter Ugra, fell in love with Vishwaratha to his great embarrassment.

4

FATE OVERCOMES VISHWARATHA

A FEW days later, Vishwaratha searched for Ugra's eyes in vain. She was nowhere to be seen. That night also, though he was awake all the time, he heard no song as had been done for nights; and in the morning, no flowers and no feathers lay at his door. His heart missed a beat. Was Ugra dead?

Some time later that day, the keeper of the fort came to Vishwaratha.

"Ugra is very ill", said Tugra solemnly. "Come."

Vishwaratha followed him to the royal huts, in one of which he found Ugra lying on a bed of

tiger-skins. As he stepped inside, her large black eyes looked at him with the pathetic devotion of a dying pet.

Vishwaratha was moved as never before to the depths of his heart. This was the first time he had seen such a fascinating devotion. This Dasyu girl had offered herself to him and when he had repulsed her, she had offered him her very life.

Vishwaratha did not know what to do. He could only pray to the God Varuna to keep him on the path of "Rita", the Sacred Law, and to help him to save the girl from herself.

When he left the hut, Dagi came out with him.

"Do your girls secure their husbands *after* dying for them?" she cried bitterly.

"Who says so?" asked Vishwaratha.

"You told Ugra that the girls of your race never speak about love".

"Oh mighty Gods!" burst out Vishwaratha in distress.

He realised now why Ugra had not spoken to him after what he had told her about Arya maidens.

"If Ugra dies, I will take your life", exclaimed Dagi with sudden fierceness.

"I shall not let Ugra die for me", the prince replied as he felt that the pride of race, which he had nourished from his birth was slipping away from him.

Next day he went as usual to see Ugra. She had high fever and was lying unconscious, pale as the waning moon at dawn. He could see that she was dying.

When Vishwaratha, sitting at her side, placed his hand on her forehead, she made an effort to open her eyes. Though semi-conscious, her look was fond.

"Vishwaratha! Now you came to me in a dream. Why don't you come to me always, always....!" she muttered in a voice which held a pathetic note of hopelessness. The anguish of her heart expressed itself in a sob. She seemed to be whispering a dying, farewell to Vishwaratha and to all her hopes.

Vishwaratha could not contain himself. "Ugra, Ugra" he cried, "I am come—not in a dream, but in reality". And as she took her in his arms, she clung to him lest she should lose him.

But even as Ugra clung to him so passionately, Vishwaratha felt disgusted with himself and indignant at the Gods who had placed him in such a predicament. He was the grandson of Kushik, a great Arya king, a pupil of Agastya, ambitious of communing with the Gods, but now was no more than a prisoner trapped into being a lover of a Dasyu girl. Yet, what a wonderful girl!

He closed his eyes for a moment and silently invoked the great Varuna, the God of Gods, by a *mantra* which the Sage Agastya himself had taught him. Suddenly, the God himself stood before him, with thousand twinkling eyes pouring out luminous truth. He heard an unearthly voice resonant with the accents of power:

"Why do you look upon the Dasyus as wicked and contemptible? Is not Shambara a great and noble king, who, at the risk of his life was defending his people's homes? Is not Ugra as pure, devoted and soft-hearted as the best of Arya maidens?"

The voice continued: "Rita, My Rita, is the Eternal Truth beyond love and hatred."

Vishwaratha awoke from his momentary trance as he heard the

weak and plaintive voice of Ugra saying, "Vishwaratha, don't leave me".

Two drops of tears fell from her eyes on to his hand, and a sudden overpowering gust of kindness swept over him.

That night Tugra accompanied Vishwaratha to his hut. When the keeper of the fort took leave, he said "Vishwaratha, do you know that Ugra is the beloved child of Shambara"?

"I know," said Vishwaratha helplessly.

"And she is the darling of our people, too", continued Tugra rather sternly. "Whoever hurts her will die".

"I did know that it would be so;—it should also be so", Vishwaratha replied.

"Will you reject her?" asked the old warrior.

"Listen to me, Tugra", said Vishwaratha. "Please do something urgently. Tell Dagi to help. I implore you to free me from Ugra's devotion. She would not be happy with me. Some day she will marry a brave warrior of your race and be happy, and she will make *him* happy, for she is a wonderful girl."

"If you wish her to marry someone else, why do you go daily to meet her?" asked Tugra.

"Because if I were not to see her, she would die."

A month went by. Ugra, now fully recovered, came to Vishwa-

ratha's hut now and then, or met him daily at her own. It was evident to Vishwaratha that she was very unhappy doing her best to conform to the ways of the Arya maidens, who, as she was told, did not make love as she did.

In spite of this self-imposed restraint, her devotion for Vishwaratha knew no bounds. She was all surrender and behaved exactly in the manner of a devoted wife. But Vishwaratha could not help perceiving that the excessive restraint that Ugra put upon herself was proving too much for the health of both her body and mind.

There came a day when Vishwaratha was very unhappy, for reports had arrived that Shambara had smashed the Bharata and Tritsu armies. His mind naturally, therefore, went back to his home, to his mother, Ghosha, and sister and to Rohini, Agastya's daughter, whom he loved.

With the coming of night he was very much perturbed. As usual, he invoked the Gods, offering oblations to the sacred fire, and, summoning whatever little self-control he had, went to the royal huts where Ugra awaited him.

Ugra received Vishwaratha as usual, frisking about him like a pet deer, her eyes full of joy. She offered him food, but would only take it herself if it were offered to her.

At last Vishwaratha took leave of her.

"No no, Vishwaratha, don't go so early", she begged. "Tell me about your mother, and your sister". She could not bear to part with him.

When Ugra spoke to him of his mother, Vishwaratha could not help betraying the anguish of his heart and she immediately understood what was passing in his mind.

"What shall I do to make you happy here, Vishwaratha?" she asked in a pathetic, trembling voice. "Can I never make you happy?"

Vishwaratha controlled himself with an effort. "I am happy, Ugra. How can I be unhappy when you are with me? There is no one like you" he assured her.

Suddenly, Ugra took hold of both Vishwaratha's hands. Her breasts heaved with overpowering passion. She wanted to ask a question, but dared not.

"Vishwaratha, are you really happy?" she spoke huskily, for her breath came fast, almost choking her.

"Yes, I am happy", replied Vishwaratha, trying to appear as cheerful as he could.

Again, as Vishwaratha turned to go to his own hut, an inarticulate sound came from Ugra's lips, the like of which he had never heard in all his life. Instinctively he understood what it meant and took a step towards the door.

"No, no, no. I shall die if you leave me", cried Ugra in a voice quivering with passion and she held his hands with all her strength.

"Ugra, let me go". . . .

"No, no, no" she repeated madly. The fiery blood of the Dasyus was raging in her veins.

Vishwaratha pushed her aside and freed his hands from her grasp. Ugra fell back a little, as if dazed. Inexpressible anguish was written on her face. For months she had suppressed what her body and heart demanded; now she could do it no longer.

"Vishwaratha, Vishwaratha, don't go. Come, come," She extended her hands.

Vishwaratha could not move from where he stood, but his unconscious glance went to the door, the only escape from the fate that was awaiting him.

Ugra saw the cruel glance. In despair she covered her eyes with her hands, her head bent. Violent sobs shook her frame. She stood crushed.

Vishwaratha was aghast at this sudden change. He could neither speak nor move, for he was rooted to the spot. For a minute both stood where they were. Not a gesture, not a word broke the oppressive silence.

Suddenly, as if driven by some primitive impulse, Ugra let her hands fall from her eyes and with

(Continued on page 35)

POWER OF THE SPOKEN WORD

•
Aldous Huxley
•

In this article Mr. Aldous Huxley enters a powerful plea for fostering spoken literature. To us, Indians, it has a familiar echo as all our great literatures had for generations in the past, been handed down by word of mouth.

urs is a world in which knowledge accumulates and wisdom decays. Inevitably so; for, advancing science and technology require the services of specialists, to each of whom is assigned the job of mastering the intricacies of his particular field and keeping up with the changes in theory and practice brought about by scientific discovery and technical invention.

That such specialists may and often do become highly trained barbarians has been, for some years past, the growing concern of educators.

To civilize our future physicists and chemists and engineers, our doctors to be, our lawyers and actuaries and managers in the bud,



Mr. Aldous Huxley

the heads of most universities and technical schools have insisted that specialist training be accompanied and preceded by a course in the humanities.

The intentions here are excellent; but what are the results? Not, I would guess from casual observation, entirely satisfactory. And the reason, it seems to me, is that the humanities, in so far as they are genuinely humane, do not lend themselves to being taught with an eye to future examinations and the accumulation of credits.

If specialists are to be civilized, —and it is imperative that they should be civilized, and civilized, what is more, on every level of the hierarchy, from garage-mechanic up to atomic physicist—something less formal, less formidable and, above all, less silly than credit-gaining courses in insight, evaluation and life-wisdom should be offered.

If marks are to be given, a great deal of time will have to be wasted on the question, so dear to pedants, but so totally beside the point: Who influenced whom to say what when? Whereas the only question that really matters, the only question whose correct answer can exert a civilizing influence on the future specialist, is the question asked by Buddha and Jesus, by Lao-tsu and Socrates, by Job and Aeschylus, and Chaucer and Shakespeare and Dostoevsky, by every philosopher, every mystic, every great artist: Who am I and what, if anything, can I do about it?

Implicitly, this question is asked and answered (needless to say, incorrectly) by those anonymous writers of advertising copy whose words are read and listened to more frequently and by greater numbers of people than the words of any saint or sage, any sacred book or divine revelation.

The problem which confronts the educator can be summed up in a few sentences. Shall we allow the advertisers in the democratic countries and the ruling oligarchies un-

der totalitarianism to enjoy a monopoly in formulating the popular philosophy of life? Shall we, in the higher ranks of the specialists' hierarchy, allow the unrealistic "Nothing-But" philosophies now fashionable in scientific circles, to pass unquestioned? And, if the answer is "No," is there any better way of imparting the immemorial wisdom of mankind than the current method of offering credit-gaining courses in the humanities?

To this last and most practical question, my own answer would be that there is such a way. Let there be lectures of orientation within the field of the humanities; but rely for your civilizing influence on a constant and informal exposure of the pupil to the actual utterances of those men and women of the past who have had the greatest insight and the greatest power of expressing that insight. This constant and informal exposure to wisdom is most effective when the words of wisdom are spoken, not read.

Except by very few, very recent writers, poetry has always been composed in order to be recited or read aloud. And the same is true, of what we may call literature of wisdom. Most of the saints and sages have taught by word of mouth; and even when they committed them to paper, their words (as any one can discover for himself) are more effective, have a greater degree of penetrative force, when they are heard than when

they are seen on the printed page. And this is true, I believe, not only of sacred and devotional writings, but also of secular wisdom.

Listen to the reading aloud of an essay by Bacon or Emerson, by Hume or Bagehot or Russell or Santayana; you will find yourself getting more out of it than you got when you read it to yourself, particularly if you were compelled to read it under the threat of not getting a credit. Printed, the Hundred Great Books are apt to remain unopened on the library shelves. Recorded in part—for heaven forbid that anyone should waste his voice on recording them all, or recording each one in its entirety—they can be listened to painlessly—at meals, while washing up, as a substitute for the evening paper, in bed on a Sunday morning—and with a degree of understanding, of sympathy and acceptance rarely evoked in the average reader by the printed page.

To any Foundation in any way interested in the problems which beset an urban-industrial society in a state of technological, intellectual and ethical flux, I would make the following recommendations: Make the best of mankind's literature of wisdom available on cheap, slow-playing records. Do the same, in each of the principal languages, for the best poetry written in that language.

Also, perhaps, for a few of the best novels, plays, biographies and memoirs. Encourage manufacturers to turn out phonographs equipped to play these recordings and at the same time arrange for distribution at cost of the simple planetary gears, by means of which conventional turntables can be used for slowplaying discs. Five or ten millions spent in this way would do incomparably more good than hundreds of millions spent on endowing new universities or enlarging those that already exist.

[Condensed from *Esquire*]

BHAGAWAN PARASHURAMA—*Cont'd.*

a wild gesture, stood erect before Vishwaratha, looking at him with eyes flashing with a strange fierce light.

Vishwaratha gazed at her awestruck, as if fascinated, and the differences of race, birth and culture were consumed in the flames of Ugra's burning eyes.

"Vishwaratha, Vishwaratha, kill me, kill me, but come," she cried, as she opened her arms. Her breath grew short, her bosom heaved and in her voice was the demand of the eternal female.

"Or - or kill me here and now".

And joy was in their hearts and kisses filled the air.

[To be continued]

KONARAK

लवणस्योदधेस्तीरे पवित्रे सुमनोहरे ।
 सर्वत्र बालुकाकीर्णे देशे सर्वगुणान्विते ॥
 आस्ते यत्र स्वयं देवः सहस्रांशुदिवाकरः ।
 कोणादित्य इति ख्यातो भुक्तिमुक्तिफलप्रदः ॥

On the sacred and pleasant sea shore covered with sand in the nice country (of Orissa) stays the Sun God of thousand rays known as Konaditya (Konarak), the giver of enjoyment and liberation.

Brahma Purana Ch. 28

verses 9 & 18.

KONARAK (Konarka) or Konaditya is one of the four principal Kshetras of Orissa. It is situated in 19°53' N and 86°6' E and is 21 miles north-east of Jagannath Puri. It is called Kona (Corner) Arka (Sun) as it is situated on the north-eastern corner of Puri or the Chakra-Kshetra. Konarak is also called the Arka-kshetra or the Padma-kshetra (as the Sun-God was visualised as seated on a lotus). By the side of it there is the dried up river Chandrabhaga, a branch of the Prachi river. Here there is the celebrated and magnificent temple of the Sun-God built in 1278 A.D.

and though in its ruins it still maintains its majesty and stands as one of the grandest temples of the world. This colossal structure in the Puri District is on the sea-shore. It was called the Black Pagoda by the mariners. It was dug out of sand in A.D. 1893 when its great architectural beauty became widely known and appreciated. The Jagmohan of this temple was in tact but the Sikhara of the Garba-griha was missing. There has been a large-scale programme of repairs in connection with this temple and the work is in progress.

Kapila Samhita which deals exhaustively with these four kshetras state that Konarak is situated in the Maitreya Vana. The legend in this connection states that Samba, the son of Krishna by Jambavati, had once a quarrel with Sage Narada, on account of some foolish prank played by Samba on Narada. The latter got annoyed and led Samba to a place where Krishna's wives were bathing. Samba was noted for his personal charms. On coming to know of Samba's indecent entry in the ladies' bath, Krishna cursed him to be a leper as Samba was very

arrogant of his handsome personality. Samba then pleaded his innocence and the curse was modified in this way that Samba should go to the Maitreya Vana and propitiate the Sun-God for a cure from leprosy. The Sun-God was accordingly propitiated by Samba. The Sun-God was visualised; Samba was asked to repeat 21 names of the Sun and bathe in Chandrabhaga river. On doing so, Samba found in the waters of the river an image of the Sun-God seated on a lotus. It was then installed at this place and a temple was constructed there. On worshipping it Samba was cured of his leprosy and then returned to Dwaraka.

The Madla Panji as quoted by Dr. Rajendralal Mitra in his *Antiquities of Orissa* says that King Narasimha who had a tail constructed in the Saka year 1200 or 1278 A.D. the temple of the Sun-God. This date is corroborated by the copper-plate inscription of the Ganga kings stating that King Narasimha Deva constructed the Konarak temple in the 18th year of his reign.

Even now there is the faith that if a leper with single-minded devotion worships the Sun-God he is cured of his disease. The healing capacity of the Sun-God in this connection, particularly for curing the heart-disease, leprosy etc. is noted since the time of *Rig Veda* (1-50-11 and 12). These Riks are known as the Rogaghna Upanishad and are said to have the efficacy of

removing diseases and the evil effects of all kinds of poisons.

In about 1580, Abul Fazl, the Minister of Akbar, speaks about this Konarak temple in his *Aini-Akbari* as follows: "Near to Jagannath is the temple of the Sun, in the erection of which was expended the whole revenue of Orissa for 12 years." The annual revenue of Orissa was then 3 crores of rupees and according to Abul Fazl Rs. 36 crores were spent on the construction of this Konarak temple. He believed that the temple was built "730 years ago" i.e. in about 850 A.D. He adds that there were 28 other temples near this pagoda.

It has been suggested that this temple was not completed according to the plan as the foundation was likely to have given way on account of the heavy dome before it was completely finished. As the temple was situated near the seashore, it was visible to the mariners who guided their ships on its sight. Either because of certain inaccuracies in the bearings or neglect of navigators, many ships got wrecked at this place. The local people state that there was a huge magnetic stone on the top of the Sikhara of this temple and it drew towards it the unfortunate ships. This reminds us of the story of Sinbad where ships were drawn towards a rock. It is said that the Muslim crew of some ship removed that magnet from this



The Konarak Horse

temple. Thereafter the priests took the image of the Sun-God to Puri. Abul Fazl referred to the exquisite Sun Pillar at Konarak which is now removed to Puri.

It is stated that Kalapahar attacked the Konarak temple in the 16th century and that as he could not destroy it, he only removed the Copper Kalasa and damaged the temple.

The sculptures of Konarak are exquisitely cut. The various figures of men, animals, foliage and intricate patterns are executed with "a degree of taste, propriety and freedom which would stand a comparison with some of our best specimens of Gothic architectural ornaments. The workmanship, too, remains as perfect as if it had just come from the chisel of the sculptor, owing to the extreme hardness and durability of the stone" (Stirling). The Nava-grahas are very finely sculptured. "Huge elephants crouch in terror under rampant lions, while mutilated human figures lie crushed

beneath the flat pulpy feet of the elephant. Clubmen, griffins, warriors on prancing horses, colossal figures of grotesque and varied shape, stand about in silent stony groups. The elephants have the flabby under-lips of nature, and exhibit a uniformity in all the essential points of their anatomy, with a variety of posture and detail, which Hindu art has long forgotten" (Hunter). The diameters of the wheels of the Ratha is 9 feet 8 inches; the width of the rim is 8 inches. Each wheel has a set of 8 thick spokes. There are 24 such wheels. They are most elaborately carved on all sides with medallions and animal figures. The Hindu artists have worked upon nature. Some of the sculptures are in luscious attitude.

Surya or the Sun-God is a Vedic deity. He is "the brilliant face of the Gods, the eye of Mitra, Varuna and Agni." His disc is visible to all in the sky. He is implored to remove sins. He is one of the witnesses who observes the sins of everyone. In the Sandhya Vandana Surya, along with Manyu and Manyupati is adored for removal of sins. Arghyas are daily offered to him; upasthana and the famous Gayatri mantras are repeated daily in his adoration. Gayatri is supreme among Vedic mantras. He is the giver of riches and the fame. King Yudhishtira when he was in the forest propitiated the Sun-God and secured from him the vessel for securing inexhaustible quantity of food. He faced one thousand Sun-worship-

ping Brahmins who had eight thousand followers. Surya is called the Atma of the moving and the immoveable. Poet Mayura who lived in the court of King Harsha in the 7th century was suffering from leprosy and he composed the famous Surya Sataka or 100 verses to get cured of that disease.

Apart from the general worship of the Sun-God since the time of the Vedas, there was also a class of Sauras or people worshipping the Sun-God exclusively. Anand-giri says that Sankara argued against their head who was called Diwakara and adds that there were six classes of these Sauras.

Varahamihira, the great astronomer and astrologer of 550 A.D., states in his *Brihat Samhita* 60-19 that the installation and other ceremonies connected with the temples of the Sun-God should be entrusted to the Magas who were the special priests of the Sun-God. It is said there was one Brahmin of the Mihira Gotra called Sujihva. The Sun-God fell in love with his daughter Nikshubha and a son called Jarasastra was born to them. The Magas are descendants of this Jarasastra who is identified with the Avesta prophet Zarathushtra. These Magas put on a girdle round their waist which was called Avyanga and are stated to be residing in Saka-dwipa. Samba, the son of Krishna, who established the Sun-temple, is said to have gone to Saka-dwipa and brought some of these Maga

priests to carry on the worship in the Sun temple. Scholars opine that these Magas are the Magis of ancient Persia and the Avyanga is the Kastil or the Aivyaonghen of Avesta. The connection of these Magas with India is very ancient. Varaha Mihira mentions the features of the image of the Sun-God in his *Brihat Samhita* Ch. 58. The feet of the Sun-God are covered upto the knees, he is dressed in the northern fashion and Avyanga is to be placed around his waist. The images of the Sun-God found in temples have heavy boots reaching upto the knees and the girdle on the waist has one end hanging downwards in the fashion of the Persians. It is believed that the indigenous worship of the Sun-God was later mixed up with the new cult of these Maga priests who were gradually Hindunised and the temple of the Sun-God show some traits of foreign influence.

Numerous Sun temples existed in North India. The story of Samba is also told in connection with the Sun-temple at Multan. The Martanda temple in Kashmir, the Modhera temple in Gujarat, the temple at Gwallor and many other temples were dedicated to the Sun-God. Modhera temple in ruins is 18 miles from Patan in Gujarat and was constructed in 1027 A.D.

Portions of *Mahabharata*, *Ramayana*, *Markandeya*, *Vishnu*, *Bhavishya*, *Brahma*, *Agni* and *Garuda Puranas* as also the *Saura Samhita* represent the Saura literature.

Several chapters of *Brahma Purana* are devoted to the Konarak temple of the Sun-God. The Mandasor inscription of 473 A.D., the *Surya Sataka* of Mayura of the 7th century, and the *Samba Upapurana* are in praise of the Sun-God. Aditya Hridaya is part of *Ramayana* (6-106).

Surya or the Sun-God is one of the five Panchayatana deities and his image is made either of the Suryakanta jewel i.e. the Sun-Stone or the Sphatika Stone i.e. crystal. It is round in shape.

The Saura Brahmins of the Sakadwipa according to the *Bhavishya Purana* were Magas who were sub-divided into 3 classes known as Magas, Somakas and Bhojakas. It is surmised by some that the name Magadha is derived from these Maga Brahmins. From the inscriptions of the Maga poet Gangadhara of the Bharadwapa clan, it is known that in the 12th century the Angirasa Bharadwajas were held in great respect in the Maghada court. The priests of the Konarak temple were Angirasa Brahmins whose manners resembled those of the Magas. Their code of rituals is known as Angirasa Kalpa. Atharvans and Atharva-Angirasas secured merit by worshipping the Sun-God.

अथर्वाथर्वाङ्गिरसो निखिलं यच्छते रविः ।

Bhavishya, Brahma 106, verse 10.

A detailed description of the image of Sun-God is given in the *Visva Karma Silpa* and *Bhavishya Purana*.

Brahma Purana Ch. 28.1 states that one should worship the Sun-God at Konarak particularly on the 7th of the bright half of the month of Magha. With self-control and observing a fast one should bathe and contemplate on the Sun-God.

एवं ददाति यश्चार्घ्यं सप्तम्यां सुसमाहितः ।
आदित्याय शुचिः स्नातः स लभेदीप्सितं फलम् ॥
"One offering an Arghya to Sun-God on this Magha Sukla saptami with a bath and becoming pure gets the fulfilment of his desires.

In the month of Chaitra as also on the Makara Sankranti, other Sankrantis, the Vishuva days and the Sundays, the worship of the Sun-God at Konarak has been held to be specially meritorious.

It is said that the Sun-God was first visualised here by Samba on the 7th of the bright half of Magha and therefore that date is specially noted for the Yatra of Konarak. There are 12 names of the Sun when in the 12 signs of the Zodiac—Amsu, Bhaga, Mitra etc. Similarly it is recommended that one should have 12 Namaskaras to Surya.

Varahamihira was a great devotee of the Sun-God and his first verse of the famous Brihajjataka is a prayer to the Sun-God to grant the power of speech.

वाचं नः स ददात्वनेक-

किरणस्त्रैलोक्यदीपो रविः ।

(Continued on page 49)

SAGE VYASA

अचतुर्वदनो ब्रह्मा द्विबाहुरपरो हरिः ।

अफाललोचनः शंभुर्भगवान् वादरायणः ॥

"I bow to the great Badarayana, who is verily Brahma without four heads, Vishnu with but two hands, and Siva without the third eye."

THERE is a section of opinion which holds that the Sage was born some 4,000 years ago in an island in the Yamuna. Hence the name Dwaipayana applied to him. The *Samavidhana Brahmana*, giving us this detail, sketches the teacher-disciple tree, appertinent to the Sage and maintains that of one Vishwakshena he was a devoted disciple. He was the son of Parasara, Vasishtha's grandson.

Parasara, while ferrying across the Yamuna fell in love with Satyawati and in due time Vyasa was born to her, black as his mother. So he is called Krishna, meaning black.

To him is due the credit for the systematisation, standardisation and redaction of the Vedic Mantras in much the same pattern in which we find them today. He realised that the Kali Age would not be able to satisfy the too exacting mental discipline involved in the study of the whole body of the Vedic Mantras. So he resorted to classifying them in a fourfold divi-

sion. It is for this reason that he is called Veda Vyasa. Parasara, Parasarya and Badarayana are some of the other names by which he is styled. It is believed that a Vyasa is born in every Dwapara Yuga and Veda Vyasa, therefore, is the 28th of such Vyasas. Vyasa is verily Vishnu incarnate.

Vyasa is also our first chronicler. He is reported to have written the *Mahabharata*. He narrated the Puranas first to Suta and Suka. The *Bhagavata Purana* mentions the fact that upon the advice of Narada, the sage composed the Purana, Narada himself having taught the Puranic Samhitas to the Sage, but the *Skanda Purana* says that the Sage took his bath in the sacred river of the Saraswati and it is the holy touch of this water that gave him the knowledge of the puranic lore. It is also said that initially he completed only 17 Puranas and that he did not get mental satisfaction. At the instance of Narada he wrote the 18th Purana also. He composed the *Bhagavata* and had it narrated to Suta, the gifted teller of Puranic lore.

Sage Jatukarunya taught him the Arya Dharma and Vyasa thereupon wrote the *Bharata*. It is recorded that having classified the Vedas he became a little proud of his achieve-

ments and in his pride he even forgot his elementary duty of offering Prayers to Lord Ganesa. It was then that Brahma taught him not only the Mantra relating to Sri Ganesa's worship, but the entire Ganesa Purana also. Upon this intercession of Brahma all other Puranas were completed by him without any further obstacle. He started writing the *Bhavishyat Purana* and brought it up to the story of Sunanda after whom Aryavarta became a land of Mlechas or non-Aryans. At this point of the story the numerous Rishis who enthusiastically were listening to the Puranas had no inclination to listen to any further and retired to the Himalayas. Thereupon, the Sage himself became his own auditor and thus completed the *Bhavishyat Purana*.

It is said that once the Sage went to Banaras with an army of his disciples but could get no alms on a certain day. Sorely tried and tired that he was he even cursed Lord Sankara for what had happened to him. Parvati, Siva's spouse took pity upon him and fed him and his disciples. Sankara when he came know about this had the sage banished from Banaras whereupon he had to live on the other bank of the Ganges called the Vyasa Kasi. According to *Skanda Purana* he married one Valtika daughter of Jabali and Suka was the happy result of this marriage. But the *Vayu Purana* has it that Suka was born out of the churning-

wood. The *Mahabharata* however, says that Suka's mother was a certain Grithachi, a celestial nymph.

Suka was an exceptionally brilliant lad and even in his youth gave ample evidence of his possession of vast Yogic powers. He was a noted Atma-Gnani. He had therefore no difficulty in ascending to heaven even with a corporeal body. But Vyasa despite his great knowledge and self-discipline, was overcome with grief at this sudden demise of his son. Lord Siva then appeared on the scene and assured the Sage of the permanence of his illustrious lineage. Thus were born Dhritarashtra, Pandu and Vidura.

Amongst his innumerable disciples were Jaimini, Paili and Vaisampayana.

The Sage's contribution to Aryan culture, especially to its philosophy is immeasurable. He made possible the continuity in the tradition of Vedic learning by his redaction of the Vedic hymns. He is the author of the *Brahma Sutras* the aphoristic sayings in four chapters, dealing with Brahman or the Supreme spirit.

A Smriti work, called *Vyasa Smriti* in about 250 stanzas, attributed to him is a work on Hindu Legal System and jurisprudence. And Apararka cites it in his own work in support of many of his conclusions. These stanzas are found in the *Mahabharata* also. Vyasa is variously referred to as Laghu Vyasa, Maha Vyasa, Dharma Vyasa and Brihad Vyasa.

Our Fortnightly Profile—38

TUNGKU ABDUL RAHMAN

NO other person could be a better representative of the aspirations of Malayan people to negotiate with Britain for her freedom than its Prime Minister Mr. Tungku Abdul Rahman, who had been the president of the United Malayan National Organisation since the resignation of its first president, Dato Sir Onh bin Ja'afar, in 1951. It is he who brought about the alliance between the United Malayan National Organisation and the Malayan Chinese Association and proved to the world that Malays and the Malayan Chinese can successfully stand united when freedom issue is concerned.

The utter informality of his approach is evidenced by the fact that he was not averse to speak across the table with the Communist leader Chin Peng on whose head the administration had placed a price.

The political career of Mr. Tungku Abdul Rahman is a saga of sincere devotion to the cause of his country. No sooner he became the president of the U.M.N.O. than he was appointed to both the executive and legislative councils of

the Federation of Malaya as an official member.

The alliance of his party U.M.N.O. with Dato Sheng Lock Tane's Malayan Chinese Association formed in the first instance for the purpose of contesting municipal elections in the Federation has proved very successful due to its technique. By mutual agreement between the Malay and Chinese leaders, M.C.A. candidates were put up in predominantly Chinese wards, and U.M.N.O. men in Malay wards; since then they have been following a common policy in contesting general elections in the Federation. In April 1953 Abdul Rahman presided over the General Assembly of U.M.N.O. in Malacca when the draft election plan was adopted by U.M.N.O. delegates, amid shouts of "Merdeka" (freedom), and a unanimous resolution passed calling for speedy federal election.

Tungku Abdul Rahman was a member of the delegation which visited London and met various influential people including the Colonial Secretary. Since the coming into operation of the new constitution, the policy and pro-



The Malayan Prime Minister

gramme of the Malayan Nationalists headed by the Tunku have undergone constant change to suit the circumstances.

In January 1955, the Tunku and Sir Cheng Lock Tan published their first joint election pro-

gramme. They press for early and complete self-government while indicating that Malaya wishes to remain within the Commonwealth.

In a broadcast Tunku Abdul Rahman went further — he demanded complete local self-government, adding that 'complete independence' would follow as a natural consequence. And there is little doubt when the steering wheels of the freedom movement of Malaya are in the able hands of Tunku Abdul Rahman, it shall come soon.

A brother of the Sultan of Kedah, Tunku Abdul Rahman was born in Kedah, fifty-two years ago at Alor Star on 8th February 1903. He travelled to Britain for his University education, went to Cambridge as an under-graduate at St. Catherine's College and took his B.A. there. He read for the Bar, and was called from the Inner Temple. While in England he was President of the Malay Students' Association of Great Britain.

A successful lawyer, he is also keen sportsman. He is a member of the Kuala Lumpur Flying Club, and is the President of the Football Association in Selangor.

*Endless is the science and many are the lores,
But the life is too short and obstacles too many,
Therefore let the essence be grasped everywhere,
As a swan taketh milk from the water.*

SECRET OF CHAMPAKA'S VOW

“**W**HAT happened to Gunabhadra and the dead Prince?” asked the hunter-youth of the ascetic.

The latter said:

The four ministers thereafter took Gunabhadra to their place and after praising him for his devotion to his friend, asked him “Now what do you propose to do?”

Gunabhadra replied: “Kindly embalm the dead body of my friend in such a way that it will not deteriorate for months to come. Place it in a box and hand it over to me. I shall go on a pilgrimage to sacred shrines and *thirthas* praying for his life. If at the end of it he does not come back to life, I too shall give up my life.”

The ministers praised him for his determination, and after providing him with funds and facilities for his travel, bade him farewell.

Gunabhadra, in the course of his pilgrimage, turned his thoughts on his own wife and wanted to know how she fared, especially after his last experience. And so he went to Kalinga where his father-in-law, a minister of that country, lived.

THE STORY SO FAR—

Gunabhadra, the minister's son, and Sanmarga, the prince, set out to fetch their brides from the homes of their respective fathers-in-law. On the way, a bird uttered ill-omen. Despite all the precautions taken by Gunabhadra, Sanmarga was murdered by his own wife. The ascetic continues the story in this instalment.

The minister, on hearing the approach of his son-in-law, made elaborate preparations for receiving him. Accordingly, Gunabhadra with his precious luggage—the box containing the embalmed body of his royal friend—was taken round the city in royal procession amidst great pomp, to the accompaniment of music and dance.

On arrival at the minister's residence, Gunabhadra gave orders that the box should be carefully carried to his chamber and kept respectfully and soon followed it and retired for that day.

Supper over, he lay on the luxurious bed elaborately prepared for him and felt like sleeping, when his wife Amrita, looking

magnificent in the bloom of her youth, approached him shyly.

Amrita was greatly devoted to her husband and was praying for her husband's arrival all these days.

She held in her hand a tray of delicacies prepared with her own hands while her maids came behind her carrying fruits and *tambul*.

Although Gunabhadra noticed their approach, he feigned sleep. Thinking that her husband was asleep, Amrita ordered her maids to retire.

Closing the door gently behind them, Amrita walked towards her husband and touching him reverentially with her hands, went round him thrice and prostrated before him. Untying her braided hair, she did it again in the heroic manner. Taking hold of a dagger and a ripe lime, she walked back towards the door as though she was possessed.

Gunabhadra noticed her action from the corner of his eyes and somewhat astonished, lept on his toe as she closed the door behind her. Out of the palace, he scanned her outline frisking rapidly through the street. Keeping his own sword in readiness, Gunabhadra shadowed her.

Amrita's step took her to Bhadrakali's temple, where, after bathing in the tank attached to the temple, she went into the sanctum. Going round the deity thrice, she pro-

trated before It and uttered: "Mother, as a result of my prayer, my husband has come to me. Now, please accept my head, being my part of the contract." So saying she placed the sword on her own throat.

At that moment a miracle happened. Bhadrakali herself appeared before her and stopped her from self-immolation saying: "My dear, I am pleased with your devotion. There is no need of taking out your life. Take this my boon: You and your husband shall be eternally young and live happily for ever. Hear further. Your husband was greatly devoted to his royal friend who now lays dead in the box brought by your husband. That friend died out of the perfidy of his own wife. Now, your husband has vowed his own death if that friend does not come back to life, in which case, you will attain widowhood, which is against my blessing. So take this *bhasma* and smear it on the dead body enclosed in the box and the prince will come back to life."

Gunabhadra could not believe his eyes or ears. He was greatly pleased with the fidelity of his wife.

When he noticed her returning to the palace after prostrating before Bhadrakali, he reached it before her arrival and lay down on his bed feigning sleep.

Amrita, like the dutiful wife she was, finding her husband still

asleep, stood by his side with folded hands, awaiting his waking.

Soon Gunabhadra opened his eyes and after yawning loudly saw his wife standing near. He drew her fondly to his side and seated her on the bed uttering words of endearment. After the first few words enquiring after her, he confided: "My dear, I just had a strange dream, would you believe it? A girl entered my room and afterwards went to Bhadrakali's temple while I followed her. After bathing in the tank, she tried to offer her own head to Mother Kali. Who appeared before her and blessed her with a boon. The look of Kali frightened me which woke me up, when I saw you standing by my side! Isn't that strange?"

"Suppose that girl was I and the dream real?" she asked coquettishly.

"I will be the happiest man!" replied Gunabhadra disarmingly.

"Then, please take this *bhasma* Mother Kali gave me," requested Amrita which he took and applied on his forehead.

"My Lord!" continued Amrita, "Mother Kali told me, further, that you have brought the dead body of your royal friend. She asked me to apply this *bhasma* on it when, she said, the prince would come back to life!"

"Is that so? How wonderful? I do have that body here. Come, let us open the box. Oh! How I

want my friend come back to life!"

Gunabhadra feverishly opened the box and smeared the *bhasma* on the wound, after putting the head and trunk together, when lo! the prince woke up as if from sleep!

Gunabhadra could not contain his joy. He danced for sheer happiness and going round the prince thrice, prostrated before him, shedding tears of re-union.

After the first few moments when he appeared to be dazed, Prince Sanmarga recognised his friend Gunabhadra and asked him: "Where are we now? Who is that lady yonder? What happened to me? Please explain all!"

Gunabhadra asked his friend to take rest for some time, and after giving him some milk and food, satisfied himself that the prince was out of danger. Then, seating themselves together on the bed, the minister's son, Gunabhadra, related to Sanmarga all that happened to them since they started from home to fetch their brides. He continued: "This lady is my wife," and the prince wished her with gratefulness.

After staying there for a week, the royal friends felt it was time to return to their country. Accordingly Amrita's father made all arrangements for their departure. The prince and Gunabhadra accompanied by Amrita, departed. Cart-loads of presents and other

essentials of a long journey followed them.

After returning to his capital, Prince Sanmarga married another princess with whom he lived happily for long.

"You must befriend men like Gunabhadra and not like Chitrasena. And now, don't look at his face again. Here, take all these riches and live happily." Admonishing him thus, the ascetic sent away the hunter-youth with all riches.

At the conclusion of this story Princess Champaka said, "My dear Lady Vikrama, now you will realize the value of real friendship. Will you now at least reveal the cause of your anxiety?"

Replied Lady Vikrama: "You are indeed a clever girl. You have really changed my mind to confide in you. To tell you the truth, I am not at all anxious on my account, about my husband or my people at all! What I am concerned about now is only you—you, who though full of the bloom of youth, languish without the joy of life. The *Rita* of life is that all women should, on coming of age, marry; for in marriage alone consists the joy of life. A woman unmarried is like a country without a king or a crop without a fence. Women alone will appreciate this point and this thought has been on my mind ever since I befriended you."

"Ha, ha!" laughed Champaka at first. But soon she assumed a se-

rious face and replied: "Yes, my dear, you may be right, but I have my own reasons for not marrying. In fact, I was also of your opinion, but later, circumstances have made me change that; I have now come to the conclusion that the male species as such, is treachery incarnate."

Lady Vikrama smiled understandingly and asked: "And what were those circumstances that put the stupid idea into your head, may I know? I do not suppose that anybody dared to make love to you in this life and jilt you, for, ever since you came of age, you have scorned the male?"

"You are right, my dear, it is not in this life. It all happened in my previous birth. Don't laugh before you hear the full story." With this she related the following story.

Long time back two pigeons lived in a jungle as husband and wife. They didn't have a child for quite a long time. The pair prayed to Mother Goddess as a result of which, the female bird laid an egg. They built a nest in a cluster of bamboos and protected their progeny with the greatest care. One day when the pair went out in search of food, the bush in which the young one was, caught fire of its own accord, and killed the child. When the parent-doves returned they were heart-broken at the calamity. Disgusted with life, they both made a suicide pact to make an end of their lives by leaping into

the same fire which burnt their young one.

As they sortied over the fire, the female pigeon noticed her mate turning his back on the fire, contrary to the pact and so, calling him, she accused him of treachery. But he did not listen to her but took to his wings. The female pigeon then went to Mother Goddess's temple and after bitterly complaining against the treachery of her erstwhile partner, prayed: "Mother, should I happen to be born as a female in my next birth, let me be born to a king and let my body have the natural odour of *Champaka* flower and let me be blessed with the memory of my past life. Above all, let me not touch a male."

"You will by now have guessed that I was the female pigeon, and

my vow stands there. Do you understand my pigheadedness now?" asked Champaka.

Bhatti who did not miss a single word of this interesting conversation from his hide-out on the canopy in the form of a squirrel, jumped out of the ventilator stating: "Now I know. I shall see that my king marries this girl within eight days!"

The squirrel went to the mountain slope where it had hidden the gold-coins loaned by King Vijaya. Calling the faithful ghoul, Bhatti asked his human body to be brought, in which he entered and taking hold of the money, went to the King of Vijayanagar under the old name of King Salya.

[To be continued]

KONARAK—Conclud. from page 40

Poet Mayura concludes his *Surya Sataka* by saying that these 100 verses are composed with devotion by Mayura for the benefit of the humanity and he who repeats them even once is freed from sins and secures health, poetic ability, intellect, strength, lustre, longevity, learning, powers, wealth and sons through the grace of the Sun-God.

इलोका लोकस्य भूत्यै शतमिति रचिताः

श्रीमयूरेण भक्त्या

युक्तश्चैतान् पठेद् यः सकृदपि पुरुषः

सर्वपापैर्विमुक्तः ।

आरोग्यं सत्कवित्वं मतिमतुलवलं

कान्तिमायुःप्रकर्षं

विद्यामैश्वर्यमर्थं सुतमपि लभते

सोऽत्रसूर्यप्रसादात् ॥

Bhavan's Tenth Convocation

menced with prayers by the students of Sangit Shikshapith, whereafter Acharya T. A. V. Dikshitar recited a Vedic invocation on Medha.

Shri J. H. Dave, Hon. Director of the Bhavan, giving his annual report in Sanskrit said that even though the Bhavan was founded in 1938, it was only in 1945, when the Bhavan organised the Mumbadevi Sanskrit Mahavidyalaya, the first convocation was held.

Shri Dave said that the following distinguished men had delivered Bhavan's convocation address in the last nine years: Late Sir Chimanlal Setalwad, Justice Shri N. S. Lokur, Mahamahopadhyaya Dr. P. V. Kane, Shri B. G. Kher, Sir N. S. Varadachari, H. E. Shri K. M. Munshi, Shri N. Chandrasekhara Iyer, Mahamahopadhyaya Pandit Satavelkar, H. E. Dr. Harekrishna Mahatab.

The Bhavan, he said, was very happy that this year Sardar K. M. Panikkar, a great and distinguished scholar, diplomat and statesman was delivering the convocation address.



Kulapati Sri K. M. Munshi and Sardar K. M. Panikkar on their way to the Bhavan's Kanji Khetsi Sabhagriha, where the convocation was held.

THE Tenth Convocation of the Bharatiya Vidya Bhavan was held on Saturday, the 14th of this month, at 4-30 P.M. in the Bhavan's Sabhagriha in the presence of a large distinguished audience. The ceremonial procession consisted of Kulapati Shri K. M. Munshi, Chief Guest Sardar K. M. Panikkar, Upa-Kulapatis Sir H. V. Divatia and Smt. Lilavati Munshi, the Hon. Secretaries, Hon. Treasurers, Hon. Director, Jt. Director, Registrar, Principals of the Bhavan's Mumbadevi Sanskrit Mahavidyalaya, Arts and Science College, Sangit, Nartan and Natya Shikshapiths and Mumbai Jyotirvid Mandal. The proceedings com-

Apart from 1,400 students studying in the Bhavan's Arts and Science Colleges, Shri Dave said, there were 110 students in the Sanskrit Mahavidyalaya, 250 in the Gita Vidyalaya, 250 in the Sangit Sikshapith, and 225 in the Nartan Sikshapith, 150 in the Garba (folk dance) class. Besides over 150 amateur artists are attached to the Hindi, Gujarati, Marathi and English Divisions of the Drama Section. In the allied institution Mumbai Jyotirvid Mandal, 60 students were studying.

In the last examination 6 out of 8 candidates passed in the Sanskrit Acharya Examination, 14 out of 18 in the Sastri Examination, 8 out of 18 in the Madhyama, 15 out of 28 in the Praveshik Examination.

In the Gita Section, 1 out of 16 was awarded the Gita Vishard Degree, 14 out of 29 took the Gita Vid and 147 out of 184 in the Gita Pravesh Examination.

In the Sangit Section, 3 students were awarded the Sangita Visharad Degree and 8 the Madhyama Degree.

Kulapati's Address

Kulapati Shri K. M. Munshi in his introductory address said:

This 10th Convocation is the 18th milestone in the progress of the Bhavan.

From the beginning the Bhavan was conceived not as an institution, but as a movement with a mission. The mission, as you know, has been to reintegrate Indian Cul-

ture with a new approach essential to meeting the modern conditions in which we find ourselves, in the light of its own fundamental values.

The Bhavan had for its parents, the Sahitya Sansad and the Gujarati Sahitya Parishad. True to the traditions, of which the modern representatives have been Swami Dayanand Saraswati, Gandhiji and Sardar Vallabhbhai Patel, it has been broadened into not only a movement with an Indian outlook, but one which in its own little way, stands for certain definite and fundamental human values.

These values are the free growth of the human personality; the supremacy of the Moral Order; the divine essence in man and faith in God. These fundamentals challenging the Godless materialism and the lust for power, are founded on the Law — *Dharma* as we would call it — which, while it recognises the importance of Matter and Life as it is lived, sees in the Spirit the only power to transform them into things of Beauty and Joy.

The Bhavan, like its birthplace Bombay, is the home of many languages and the meeting point of many regions in an atmosphere of good-will and in pursuit of higher learning and a nobler life.

While recognising the paramountcy of Sanskrit as the parent national language of India, the store-house and instrument of all that stands for moral and spiritual values, the Bhavan recognises

Hindi, Gujarati and Marathi; also English, which it accepts unequivocally as one of the important of the Indian languages.

The Bhavan has three centres outside Bombay: one at Delhi, the other at Allahabad and the third at Kanpur. Two other centres, one at Tirupati and the other at Trivandrum, are being planned.

The Bhavan's activities embrace several aspects of learning and culture; Indology; modern Indian languages; Arts and Science; Classical and New Music; Dance and Drama. Its dynamic aim is served, among other things, by the Gita-Vidyalaya, which holds classes and examinations in *Bhagavad-Gita* in Bombay, and in 19 kendras outside Bombay.

Its teaching and administrative staff consists of persons belonging to many faiths: Hindus, Muslims, Christians and Parsis drawn from various parts of the country like Assam, Andhra, Bengal, Gujarat, Goa, Hyderabad, Karnatak, Kerala, Madhya Bharat, Maharashtra, Mysore, Punjab, Tamil Nad and Uttar Pradesh. Its students, about 2,500 in number, belong to all faiths and come from almost all States of India including Kashmir. Forty-three students come from countries outside India.

The Bhavan, through its publications, has tried to spread its message in and outside India. In India it is perhaps the first in the field of publication to introduce a popular paper-back, low priced series



with a uniform format under the name Book University Series. Within about three years-and-a-half, nearly three lakh copies published in this series have been sold. Perhaps it is a record in the history of the Indian publication that the ten-thousand-copy first edition of the *Indian Inheritance* was booked up before it was actually published, and *Mahabharata* by Rajaji, the first title in the Book University Series during this period has gone into four editions, covering 58,000 copies.

The *Bhavan's Journal*, the fortnightly devoted to life, literature and culture, was started on the 15th August, 1954. Within a period of about 17 months, the Journal has been able to acquire a circulation of nearly 17,000 copies.

The volumes in the Book University Series and the *Bhavan's Journal* are sold all over India and in almost all countries of the world.

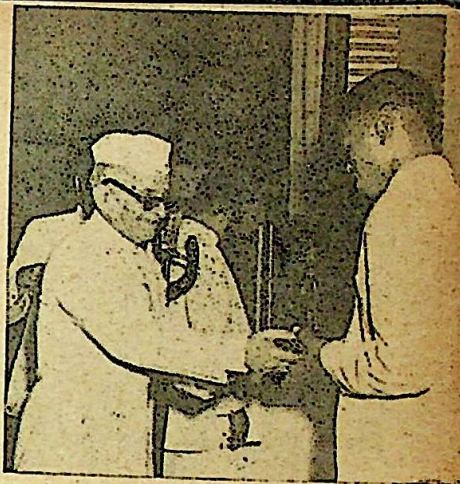
The Bhavan's Ten-Volume Series — *The History and Culture of the Indian People* — is the first large-scale attempt to have the history of India throughout the ages presented by her own historians. Four volumes have already been published: the fifth volume is in the press; and the sixth volume is almost ready. These volumes have been bought, besides the general public, by almost all the universities of the world.

The Sanskrit Vishva Parishad, established in May 1951, was organised and is being run with the help of the Bhavan. It has now 195 branches, centres and groups spread throughout India. The Parishad has one branch and 40 centres in America; one branch in Japan and one in Ceylon.

The Bhavan is expanding very fast. Last year the ground and two floors of the building for the Arts College were built; this year it is proposed to complete it. It is also proposed to build a wing for the Kala Kendra. The Bhavan's building at Delhi is under construction.

If I may express my personal feelings on this occasion, I take this opportunity to thank all the friends, co-workers, and sympathisers of the Bhavan for all that they have done and are doing to carry out its aims and objects.

The Bhavan is growing so fast that it wants more workers, more space, more money. I wonder when they will be forthcoming. But the Bhavan has been the work of God,



Sri K. M. Munshi awarding the Kulapati's Gold Medal to Sri Edwin Munganyem of Africa, being the best student of the Bhavan's College for the year 1955-56.

and I have faith that in His good time He will give them to us.

During the last seventeen years of Bhavan's life, we have been living in the midst of momentous events and revolutionary changes. We saw India emerging from her age-long subjection and presenting the world with a revolutionary non-violent technique. We saw a social revolution and a popular upsurge, almost unparalleled in any country during this period. We also saw for the first time India miraculously consolidated and governed by a single system of governance.

We have seen Delhi again rising as the metropolis of the country. We have also seen the Temple of Somnath, the symbol of India's eternal life arise again. We have also seen India marching for-

ward with confidence on the path of economic reconstruction and we see her now winning the respect of the world by her statesmanship and mission for peace.

Soon we hope to see the Gujarat of Siddharaja and the Maharashtra of Shivaji, happily woven into the network of modern Aryavarta. We look forward to see Bombay continuing as the city of all languages and regions, the home of tolerance and goodwill; an instrument of India's multi-coloured unity; a microcosm of the happy world of tomorrow.

And for all these blessings, on my behalf and on behalf of the Bhavan, I humbly tender my homage to the Great God.

And may He lead us from darkness unto light.

तमसो मा ज्योतिर्गमयः

Supplication

Thereafter, Panditraj Acharya T. A. V. Dikshitar, Principal, Bhavan's Mumbadevi Sanskrit Mahavidyalaya made the following supplication in Sanskrit to the Kulapati.

एकादशाधिके द्विसप्ततमे वैक्रमाब्दे परीक्षिताः
आचार्य, शास्त्री, गीता विशारद, गीताविद्
इत्युपाधि स्वीकरणे योग्याश्चेति निर्धारिताः
अमुकशार्मादयो निरुक्तोपाधिप्रदानेन तत्र
भवद्भिः कुलगतिभिरनुग्राह्या इति तेषां कृते
प्रस्तौम्यहम् ।

कुलपतयः

एतेऽनुगृहीताः ।

Shri Chidanand Nagarkar, Principal, Sangita Shikshapith similarly



Sri K. M. Munshi, awarding a Gold Medal to Sri Shiv Kumar Dixit of Meerut, Bhrighu Vachak for distinguished services to Indian Astrology.

made a supplication to Kulapati to pass the grace of Sangit Vishard Degrees on students who passed recently.

Shri Chiniwala, Vice-President, Mumbai Jyotish Mandal, likewise made the supplication to Kulapati to pass the grace of Jyotir Vid Degrees on the candidates who recently passed in the examination.

The Kulapati then gave away the following awards:—

Maganlal Dresswalla Gold Medal to Shri Adi Marzban, being the best drama director of the year. *Maganlal Dresswalla Gold Medal* to Kumari Vijaya Jaywant, being the best actress of the year. *Kulapati's Gold Medal* to Pandit Shivkumar Dixit, famous Bhrighu Samhita Vachak, for distinguished services to Indian Astrology. *Mumbai Jyotish Mandal's Silver Medal* to (1) Kumari Devbala A. Shah, (2) Shri Hasmmukhlal Shah, for ob-

taining above 60% marks in Jyotir Vid Examination. *Kulapati's Gold Medal* to Kumari Nayampalli, a talented, rising Bharata Natyam pupil. *Kulapati's Gold Medal* to Edwin Munyenyem of Africa, being the best student of the Bhavan's College. *Kulapati's Silver Medal* to Kumari Dasani, being the best girl student of the College. *Kulapati's Silver Medal* to R. K. Tejuria, being the best student in the Arts Section of the Bhavan's College. *Kulapati's Silver Medal* to Shri Chittaranjan, being the best student in the Science Section of the Bhavan's College. *Kulapati's Bronze Medal* to Master Virendra Harilal Gandhi, being the best student of Bai Kabibai High School (an allied institution of the Bharatiya Vidya Bhavan). *Kulapati's Bronze Medal* to Master Ramesh D. Desai, being the best student of the Hansraj Morarji Public School, (an allied institution of the Bharatiya Vidya Bhavan).

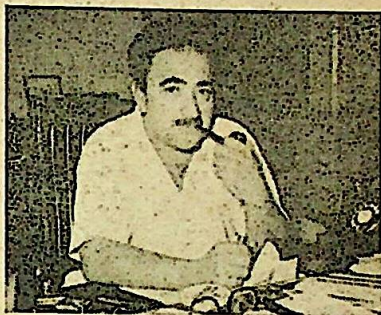
Besides the above the following prizes were also given for ranks in examinations:

ACHARYA

Nilkanth Mahashankar Shukla, Surat, Rs. 50/-; Jatashankar Manilal Yagnik, Petlad, Rs. 35/-; Premshankar Girjashankar Shukla, Bhavan, Rs. 25/.

SHASTRI

Kameshwar Dayalji Mehta, Porbandar, Rs. 35/-; Balchandra Harilal Joshi, Lunavada, Rs. 25/-; Kumari Shalini Joshi, Bhavan, Rs. 15/-.



Sri Adi Marzban

MADHYAMA

Vasudeo Kalidas Kshirasagar, Poona, Rs. 20/-; Purshottam Laxmishankar Bhatta, Petlad, Rs. 15/-; Madanmohan Chandramani Mishra, Petlad, Rs. 10/-.

PRAVESHKA

Jagdishchandra B. Dwivedi, Petlad, Rs. 15/-; Karunashankar Mahashankar Bhatta, Petlad, Rs. 10/-; Nanji Shrikrishna Bhagat, Ahmedabad, Rs. 7/-.

GITA VID

Rs. 50/- each to Shri Jaisinha Karsondas Bhatia and Shri Madhusudan Mahadeo Palnitkar, Rs. 35/- each to Shri Shantilal Keshavlal Shah and Miss Nirmala Krishnarao Ketkar, Rs. 25/- each to Shri Vasantlal Ganapatishankar Dave and Shri Sham Laxman Nirgudkar, as also Rs. 40/- to eight students from Bhavan's College.



Kumari Vijaya Jaywant

GITA PRAVESH

Rs. 40/- to eleven students and Rs. 20/- to 26 students of Bhavan's College. Rs. 10/- each to Shri Laxmidas Bhagwan Gokani and Shri Krishnakumar Girdharlal Gupta, Rs. 7/- each to Miss Pramodini Indrajit Sethna and Shri Jayasinha Karsondas Bhatla, and Rs. 3/- each to Shri Ramkrishna Gangadhar Shanbhag and Shri Chandrasen Karamsi Dhanda.

Inter College Sanskrit Elocution Competition Trophy — Wilson College.

INDIVIDUAL PRIZES

Shri R. V. Kher of the Wilson College 1st Prize Rs. 50/- for the

proposition. Shri V. R. Jamkhedkar of the Ruia College 1st Prize Rs. 50/- against the proposition. Miss Susheela Limaye of the Wilson College 2nd Prize Rs. 30/- for the proposition. Shri Balkrishna Gulbani of the Sanskrit Mahavidyalaya 2nd Prize Rs. 30/- against the proposition.

GITA RECITATIONS

Miss Chellammal Rs. 7/-, Miss Dhanalaxmi Rs. 5/-, N. Subrahmanyam Rs. 3/-.

S.V.P. GITA ESSAY COMPETITION

Miss Sindhu Page 1st Prize, Miss Chandramani Rukmini 2nd Prize, Shri N. S. Karandikar 3rd Prize. Books for all.

Thereafter the Kulapati gave the following exhortation in Sanskrit.

अनुशासनम्

EXHORTATION

कुलपतिः

The Chancellor—

अहं त्वामेवमुपदिशामि ।

I exhort you as follows:—

सत्यं वद ।

Speak the truth.

धर्मं चर ।

Walk in the way of thy duty.

स्वाध्यायान्मा प्रमदः ।

Neglect not the study of higher knowledge.



Kumari Devbala Amritlal Shah who was awarded the silver medal for standing first in Jyotirvid Examination.

आचार्याय प्रियं धनमाहृत्य प्रजातन्तुं मा
व्यवच्छेत्सीः ।

Treat thy teacher with respect and
gratitude.

And fail not in taking upon thy-
self the burden of life.

विद्यार्थी

Student :

ओमद्वाप्रतिजानेऽहम्
I promise.

कुलपतिः

The Chancellor—

सत्यान्न प्रमदितव्यम् ।

Thou shalt not be negligent of
truth.

धर्मान्न प्रमदितव्यम् ।

Thou shalt not be negligent of
thy duty.

कुशलान्न प्रमदितव्यम् ।

Thou shalt not be negligent of
social welfare.

भृत्यै न प्रमदितव्यम् ।

Thou shalt not be negligent of
thy good.

स्वाध्यायप्रवचनाभ्यां न प्रमदितव्यम् ।

Thou shalt not be negligent of
the study and teaching of higher
knowledge.

देवपितृकार्याभ्यां न प्रमदितव्यम् ।

Thou shalt not be negligent of
thy duties unto God or unto the
heritage which our forefathers
have left behind them.

विद्यार्थीः

Student :

ओमद्वाप्रतिजानेऽहम्
I promise.

कुलपतिः

The Chancellor—

मातृदेवो भव ।

Let thy mother be as thy goddess
whom thou adorest.

पितृदेवो भव ।

Let thy father be unto thee as thy
God.

आचार्यदेवो भव ।

Let thy teacher be unto thee as
thy God.

अतिथिदेवो भव ।

And thou shalt serve thy guest as
thy God.

यान्यनवधानि कर्माणि तानि सेवितव्यानि नो
इतराणि ।

Thou shalt practise acts which are
irreproachable and no others.



Dr. B. V. Keskar, Union Minister, awarding the prize to Kala Kendra for the Marathi Play "Shreemant" in the Bombay State Dramatic Competition.

यान्यस्माकं सुचरितानि तानि त्वयोपास्यानि
नो इतराणि ।

Thou shalt practise deeds which
are good and righteous, and no
others.

विद्यार्थी:

Student :

ओमद्वाप्रतिजानेऽहम्
I promise.

कुलपति:

The Chancellor—

ये के चास्मच्छ्रेयांसो ब्राह्मणाः तेषां त्वयाऽऽस-
नेन प्रश्वसितव्यम् ।

Treat men of high learning and
character with respect.

अथ दद्या देयम् । अथ दद्याऽदेयम् ।

Thou shalt give with faith and re-
verence; without faith thou shalt
not give.

अथ दद्या देयम् । हिंसा देयम् ।

Thou shalt give plentiful and with
modesty.

अथ दद्या देयम् । संविदा देयम् ।

Thou shalt give with humility and
with sympathy.

विद्यार्थी

Student :

ओमद्वाप्रतिजानेऽहम्
I promise.

कुलपति:

The Chancellor—

अथ यदि ते कर्मविचिकित्सा वा वृत्तवि-
चिकित्सा वा स्यात्, ये तत्र ब्राह्मणाः
सम्मर्शिनः, युक्ता आयुक्ता अलूक्षा धर्मकामाः
स्युः, यथा ते तत्र वर्तन्त तथा तत्र वर्तन्ताः ।

If thou hast any doubts about thy
course or thy action, learn from
the behaviour of men of high
learning and character, who are
competent to judge, devoted,
kind and virtuous; even as they
do in that thing, so do thou.

अथाम्याख्यातेषु ये तत्र ब्राह्मणाः सम्म-
र्शिनः, युक्ता अयुक्ता अलूक्षा धर्मकामाः स्युः,
यथा ते तेषु वर्तन्त तथा तेषु वर्तन्ताः ।

Treat those who are accused or ar-
raigned by their fellows in the
same manner as such men of
high learning and character treat
them.

विद्यार्थी:

Student :

ओमद्वाप्रतिजानेऽहम् ।
I promise.

कुलपति:

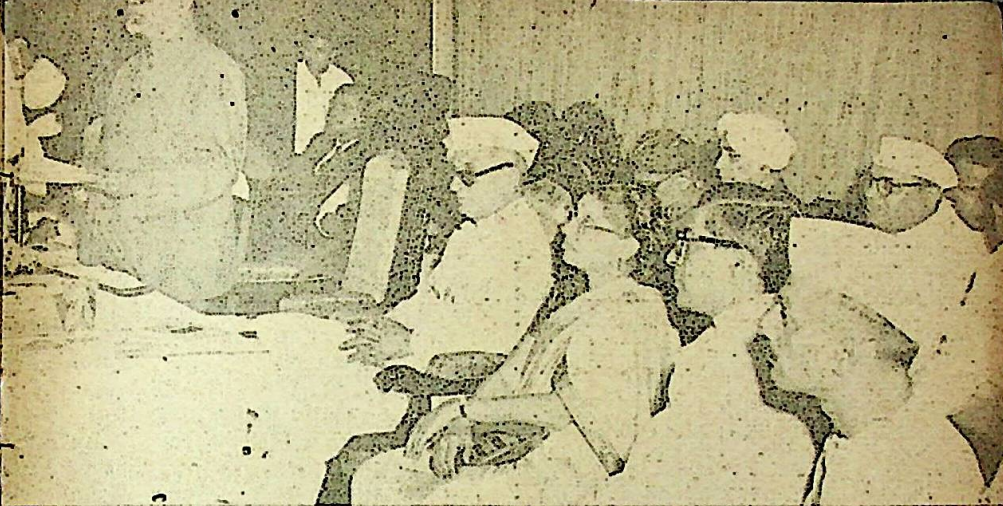
The Chancellor—

एष आदेशः । एष उपदेशः । एषा वेदो-
पनिषत् । एतदनुशासनम् । एवमुपासितव्यम् ।
एवमु चैतदुपास्यम् ।

This is the teaching; this, the ex-
hortation; this the doctrine of
high knowledge; this is the in-
struction. This, thou shalt prac-
tise; yea, thou shalt act thiswise.

शिवस्तेपन्थानस्सन्तु ।

May thy path be blest.



Sardar K. M. Panikkar delivering the Convocation Address.

The chief guest of the day Sardar K. M. Panikkar then delivered the Convocation address.

FOR many years now I have been following with the deepest interest and if I may add, with increasing admiration the activities of this great institution, its far-flung educational programmes, the comprehensive library of moderately priced books which is being published under its auspices, and the monumental history of India, a truly magnificent undertaking, four volumes of which have already appeared, and more than all, its great effort to modernise Sanskrit and to make its study the basis of a revival of Indian culture. It has been a centre of research as well as of popularisation, a home of learning as well as a centre of teaching. Its record

of achievement has already made it one of the dynamic national institutions in India today.

The Bharatiya Vidya Bhavan is the outcome of one man's vision, energy and unflinching faith. It is another notable instance of the truth that great institutions are often the result of one single individual's intense sense of mission, a determination to realise a noble vision which has come to him and to which he feels dedicated. Everywhere in India you see the growth of such institutions, some on a national scale like the Banaras Hindu University, a monument to Pandit Malaviya's patriotism, the Vishwa Bharati, which enshrines a poet-philosopher's ideal, and the Kerala Kala Mandalam which is the realisation of an artist's dream.

Among such institutions this great Vidya Bhavan, founded in faith, reared with love, and built up with energy by Shri Kanaiyalal Munshi, its Kulapati, takes a place in the front rank.

The Bharatiya Vidya Bhavan is avowedly an institution for the maintenance and popularisation of Indian culture. The re-interpretation of *Bharatiya Vidya*, or Indian culture, declares the Bhavan's definition of objectives, can only be attained through a study of forces, movements, motives, ideas, forms and art of creative life energy through which it has expressed itself in different ages as a single continuous process. "The promotion of Bharatiya Vidya" it is added "must involve an intensive study of Sanskrit or Sanskritic languages and their literature without excluding the study of other languages and literature."

Basically therefore the ideal placed before the Bhavan is a study and interpretation in modern terms of classics, the object being a reintegration of Indian tradition on a classical foundation. This raises squarely the question of the place of classics in our modern education, and the relations of our past life with the present.

No one would deny the fact that without continuity there can be no national culture. Civilisation, essentially is the transmission of a vast culture-complex through generations, each generation modi-

fying, adapting and adding something to what it has inherited. It is the claim of India, which few will deny, that through the historic period, for over 3,000 years at least, her people have been able to maintain such a continuity. In saying this I should not be understood to be holding the view that life in India is an unchanging one or that Indian civilisation has not undergone very radical changes. Indeed I firmly believe that the civilisation to which we are heirs is a synthesis of many cultures to which other civilisations have made notable contributions. The Greeks, the Central Asian peoples, Islam and now the West have added their quota and added variety and richness to our life. But its continuity is undeniably based on what may be called its Indianism. It is firmly rooted in its past and that is what enables Indian civilisation to absorb in every generation what is valuable in other civilisations which come in contact with it. It is because we are rich, and assured in our life and tradition, that we can afford to borrow and accept freely. It is because of such conscious adaptation, such continuous modification, that Indian society based as it is on its past, has been able to maintain a continuity.

The question which we have to consider, therefore, is the position of the past in relation to a society which is undergoing a continuous synthesis. It is obvious that the

very nature of the synthesis makes it necessary that we should be unremitting in our study and reinterpretation of our past, that in order to accept what is good and reject whatever is outdated or unsuited to our changed circumstances. The process of synthesis cannot therefore go on, nor could really fertilising contacts take place unless we have a true idea of our own life, unless we continuously exert ourselves to study, critically examine and understand the fundamentals of our own civilisation. This I presume is the primary object of the Vidya Bhavan.

The discipline of a study of classics, as a part of education is accepted in all civilised societies. In Europe, no less than in Asia, no one has denied the value of such a discipline. The attention with which Greek and Latin classics are studied in Europe is one aspect of it. The study of what may be called the later classics, the classics not of antiquity, but of more recent times, the middle ages and the pre-modern period in Europe is also a part of classical education. People do not study Bacon, Leibnitz, St. Thomas Aquinas, Vico, Berkely and even the great writers of the Enlightenment, Voltaire, Didarot Condorcet and others for the purpose of useful information or adding to their knowledge. They study them both as an intellectual discipline, and as a process of acquiring the traditions of their civilisation. When we talk of

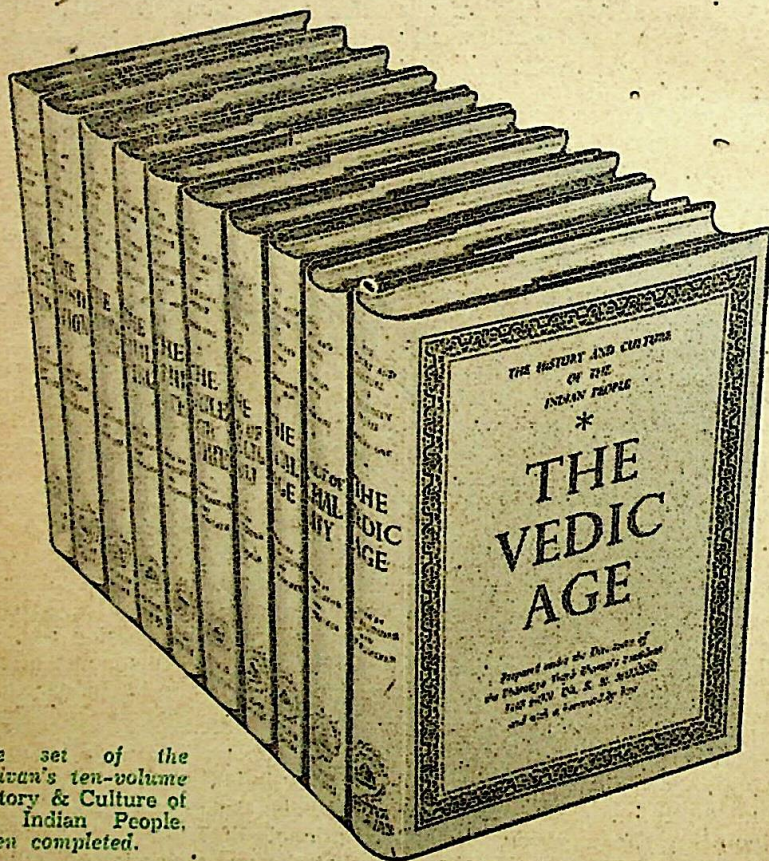
classics, it should be clearly understood that we are concerned not merely with the classics of antiquity but with all the great productions of the mind through which the civilisation has been transmitted to us. Indeed no man can claim to be properly educated unless he has some knowledge of the classics, that is to say he has assimilated some of the living thoughts of the past and has thereby himself become a symbol as well as instrument of that continuity.

So far as India is concerned, the main vehicle of this transmission of culture has been Sanskrit and I am glad that the Bhavan emphasises the study of Sanskrit as one of its main objects. Sanskrit is by no means a dead language in the sense that it has ceased to be a vehicle of communication. It is no doubt not spoken by anyone as a mother tongue, but its continuing vitality is proved by the fact that even today important discussions and debates take place in the traditional manner in different places, that the number of books written and published in it is not inconsiderable. Our study of it therefore is more as a living culture than as a medium of expression and it is primarily from this point of view that such study is being undertaken in the Bhavan and similar institutions.

Why is it that the study of Sanskrit is so important for our national life? It is not because that the great classics of India are

mostly in that language; not because the scriptures of Hindus, Buddhists and Jains are in it, not merely because it is the language of Kalidasa, Banabhatta and Sankara; it is primarily because Sanskrit is the most important single factor in the maintenance of the unity of our culture. It is Sans-

krit that gives to the Hindu mind and generally to the Indian mind its commonness of approach. It is Sanskrit that has provided the nourishment and is still the source of strength of the great regional languages through which our lives are moulded. If we eliminate Sanskrit and what it stands for, we



The set of the Bhavan's ten-volume History & Culture of the Indian People, when completed.

cease to be a people; we become a collection of nationalities. The continued cultivation of Sanskrit and the strengthening of its unbreakable ties with the regional languages are in my opinion an imperative necessity for our national unity.

There is an idea prevalent in some quarters that the study of Sanskrit leads in some mysterious way to the growth of reactionary forces, that it leads to the continuance of unscientific beliefs. No one claims that the Sastras in Sanskrit contain the latest scientific truths, that mathematics, astronomy and other sciences which exist in Sanskrit books are not out of date. So it is in the English books of the 16th century. No one therefore says that the study of Shakespeare would lead us to reactionary views. Roger Bacon was a fervent believer in astrology; that is no argument against the study of his other writings. Much of what Newton wrote has now been discarded. In fact even the scientific workers of the 19th century have become outdated. No one therefore argues that 19th century literature should be eschewed from our studies. In the same way the study of Sanskrit is not meant to popularise the cosmogony of the Puranas or the astronomy of Varaha Mihira, but to appreciate what is of permanent value in the literature and thought enshrined in that language. More, if we proceed on the assumption

that every idea or thought clothed in Sanskrit represents eternal wisdom, or is sacrosanct, then surely such an approach will be extremely reactionary. No doubt there are a few obscurantists here and there who hold such a view, just as there are people even among those who claim to be educated who accept as gospel truth anything that is published in English, French or Russian. Such an attitude is foolish whether it relates to Sanskrit or any other language ancient or modern. I am sure no advocate of Sanskrit studies in India puts forward so ridiculous a point of view, least of all a great institution like this, where modern methods of study are followed.

There is one other aspect of the study of Sanskrit to which I should like to allude. Sanskrit is undoubtedly the sacred language of the Hindus, but let us remember that it is the sacred language not only of the Hindus, but of the Buddhists and Jains also. Some of the greatest thinkers of India who enriched Sanskrit with their philosophical and other contributions, men truly great in mind like Asanga Vasubandhu, Nagarjuna and Asva Ghosha were Buddhists. Sacred literature of Janism in Sanskrit is also very considerable. Even in pure literature the works of men like Hem Chandra Suri take their place with those of Vyasa, Valmiki and other epic poets. Sanskrit is not the exclu-

sive possession of the Hindus and we shall be making a great mistake if we identify Sanskrit with Hinduism.

While I am therefore wholly in favour of the preeminence accorded to Sanskrit in relation to Indian culture, I cannot accept the idea that Bharatiya Vidya is to be equated with Sanskrit and its derivative languages, and the objective as defined, which I have quoted earlier that the promotion of Bharatiya Vidya must involve an intensive study of Sanskrit and Sanskritic languages and an intensive study of their literature, "without however excluding" if so desired "the study of other languages and literature." With all due deference to my distinguished friend, the Kulapati, I should say that this statement represents a very partial attitude. The contribution of non-Sanskritic languages to Bharatiya Vidya is something which can never be overlooked or underestimated. The great classical literature of Tamil and the literary and cultural traditions of the four Dravidian languages of the South are as integral a part of Indian culture as the literature of Sanskrit and its derivatives. To conceive of Bharatiya Vidya or Indian culture as something which excludes these important inheritances is, I think, something which reduces its true greatness and therefore untrue. I would strongly urge that this definition should be suitably modified as to make it in-

clusive of all that has genuinely contributed to Indian culture.

For it is not only the great Dravidian culture, which is excluded under this definition, but the other cultural tributaries that have followed into the great stream and added richness, volume and fertility to our life. It is not, in my opinion, possible for us to exclude from our concept of Indian culture, the great Indo-Persian literature, which was produced in this country, from the time of Amir Khusrav to the end of the last century, which reflected an important aspect of the creative qualities of the Indian mind or the great tradition of Moghul painting and Indo-Islamic architecture. Nor could we disregard the literature of modern Indian renaissance in English. From Ram Mohan Roy to Sri Aurobindo much of modern Indian thought is, I need hardly say, in English. Even such contributions to philosophical thinking as India has made during the last century has been in English. They are as much a part of Bharatiya Vidya as the writings in Sanskrit or in Indian languages, for who would venture to exclude from our heritage such works as Aurobindo's *Essays on the Gita*, or the same author's *Life Divine* or the English writings of Vivekananda, Ranade, Gandhiji and others. The concept of Bharatiya Vidya has to include all this.

India, let me again emphasise, has never believed in being exclu-

sive." Our pantheon includes not only Hindu *rishis*, thinkers and poets but also, the Buddhist, Jain, Sikh and other prophets, who have contributed to our civilisation. Not only they, but saints and scholars of other religions, who by their dedication to the Indian thought and life have added to our culture. Who would deny a place in India's cultural life to Christians like Pandit Ramabai, or Kanakarayan T. Paul, staunch advocates of Indian traditions while holding other religious beliefs, to many great Muslim saints and writers from Kabir down to our own times who have enriched our life and thought and also let me add the great galaxy of European scholars of all nationalities from Sir William Jones to Sylvain Levi, who studied with sympathy and interpreted with reverence our sacred and secular texts, deciphered unknown scripts, brought to light many things lost in India itself, thus contributing to a deepening and widening of Indian culture, beyond what we ourselves had imagined but a few decades ago. The recovery of our lost heritage in Central Asia, and the revival of interest in Indian culture in South-East Asia, are the results of their work. They are equally entitled to a place in the Indian pantheon.

The Bharatiya Vidya Bhavan has recognised this important fact for in the two volumes entitled the *Indian Inheritance* in the Bhavan's Book University Series

this aspect of Indian culture has been rightly emphasised. Those two volumes, in a way indicate the catholic character of the Bhavan's ideals for the authors whose contributions appear in them are not all Indians but also include scholars from other countries. The comprehensiveness of the subjects treated and the personalities dealt with should show that the Bhavan's approach to Indian culture is not exclusively Hindu.

There is one other aspect of the Bhavan's activity to which I should like to allude and that is the truly magnificent project of a scientific and up-to-date National History of the Indian People which is being published under its auspices. Four volumes out of the projected ten have already appeared bringing the story of India to the eve of Islamic invasions. In its conception and execution this series of volumes which will cover the entire history of India deserves to be considered among the great national undertakings reflecting great credit not merely on the authors who have contributed to it, but to the Bhavan and its Kulapati, to whose vision, persistence and organising ability the success of this great project is to be attributed. It is the first Indian history of India. The so-called history of India sponsored by the Cambridge University apart from the unfairness and prejudice which mar it, is un-

likely now to be completed. On the other hand, the Bhavan's four volumes so far published bear witness not only to an unprejudiced national attitude but also to a meticulous scholarship. No doubt they do not constitute the last word in Indian history. Scholars may disagree with some of the conclusions; but no unprejudiced critic will deny that it is a unique effort and the series when completed will be an outstanding service to the nation. That this work should have been carried out under the auspices of the Bharatiya Vidya Bhavan is a matter for which you can feel legitimate pride.

To be associated with an institution which is the centre of such varied activities, all directed towards the promotion of Indian culture would be a privilege to any one. To be educated in these surroundings is something of which every student ought to be proud. You see texts edited and interpreted; you see histories written; you see a great library of new publications dealing with different

aspects of our national life. If a young man living in these surroundings is not fired by the high ideals of our civilisation and is not moved by a desire to further it in every way he must indeed be a man of mean spirit and low ambition. The furtherance of Indian culture cannot be, let me emphasise again, by being exclusive, introspective, and by chewing the cud of our life. It must come by contact with other cultures, by the cross-fertilisation of ideas from other sources, by a continuing process of synthesis. For such a synthesis the essential prerequisite is an understanding of the values of one's own civilisation. It is this basic preparation that the Bharatiya Vidya Bhavan seeks to provide. It is for you who have benefited by this training to go forward with firm steps and uphold what is true and valuable in India's culture and enrich it further by contributing to it from your experience.

The convocation came to a close with the singing of the National Anthem.

FOUNDER'S DAY CELEBRATIONS

 AS usual, this year, the Bhavan celebrated the Founder's Day—the 69th Birthday of Shri Munshiji—with great éclat and enthusiasm.

On December 30, 1955, the actual birthday of the Founder — prayers

were held at 9-00 A.M. in the Gita Mandir of the Bhavan.

The public programmes commenced on January 5, 1956, with a Marathi Drama—"Shreemant."

On January 7 the Members of the Bhavan gave a dinner in honour



Photo taken on the occasion of the 'AT HOME' given by Sri and Srimati Munshi on 16-1-1956 at the Gita Mandir of the Bhavan.

Right to Left: Sri K. M. Munshi, Sri Tulsidas Kilachand, M.P., Dr. H. K. Mahtab, Governor of Bombay, Smt. Lilavati Munshi, Hon'ble Sri M. C. Chagla, Chief Justice of Bombay, Sardar Dalip Singh Bakshi, Sheriff of Bombay, Smt. M. C. Chagla and Sri H. J. H. Taleyarkhan, M.L.A.

of Shri Munshiji in the Gita Mandir of the Bhavan. Over 200 members were present. After dinner, Prof. H. R. Agarwal of the Punjab, Jt. Secretary of the Sanskrit Vishva Parishad, recited a special poem composed by him in Sanskrit eulogising Shri Munshiji's services in the cause of Indian culture. Thereafter, Sir C. B. Mehta and Shri C. C. Shah, M.P. spoke on the life and work of Shri Munshiji.

The next day's programme was "*Songs of the Month*" organised by the Bhavan's Kala Kendra.

On January 14, "*Geet Govind*," a dance ballet produced by Kala Kendra, was performed. Present on the occasion were Dr. Harekrushna

Mahtab and Smt. Mahtab, Justice Shri Fazl Ali and Smt. Fazl Ali, Sardar K. M. Panikkar, Shri D. M. Khatau, Mr. Means, Dr. Miss Ware of the U.N.O. and many other distinguished guests.

On the 15th, staff and students of the Bhavan's College organised a gala-open-air dinner at the College Campus at Nava Gujarat, Andheri. Besides the staff and students numbering over 700, the members of the Committee also attended the dinner.

The Founder's Day celebrations concluded on January 16, with a group photograph of the Members and an "At Home" given by Shri Munshiji and Smt. Munshi. The "At Home" was largely attended.

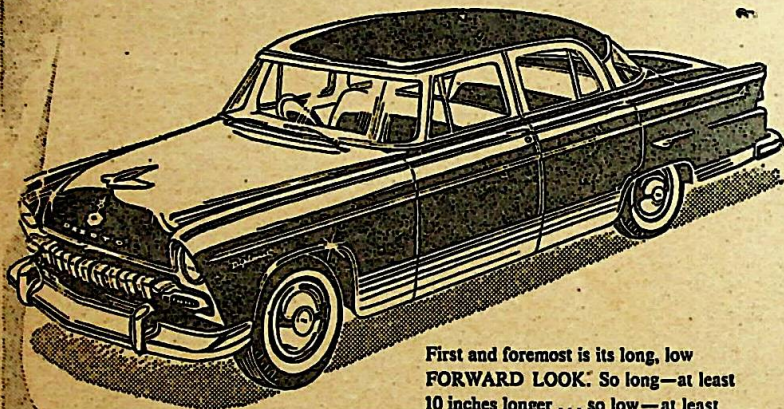
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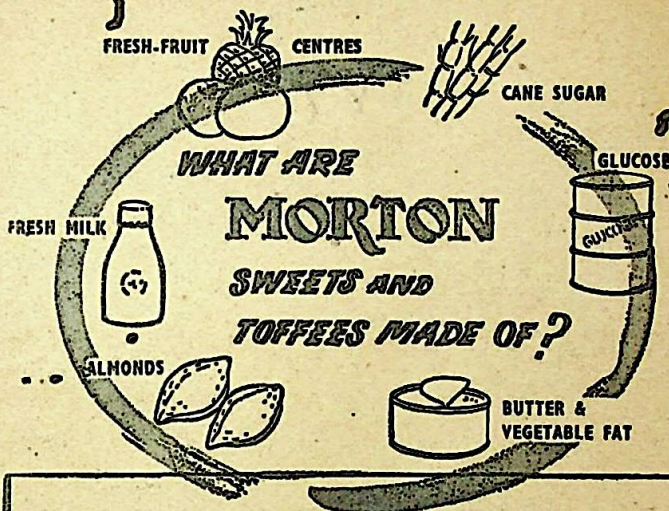
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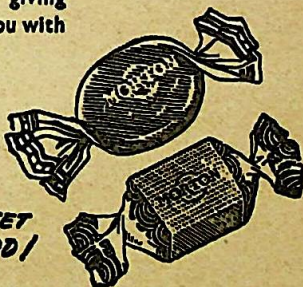
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